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REVIEWS.

CXXIV. *Third Report of the Directors of the American Society for educating Pious Youth for the Gospel Ministry.* Sept. 30, 1818. Andover: Flagg & Gould. 1818.

THIS is an able document; and though we should have been better pleased, if some of its reasonings and statements had been qualified and explained, it is written with candor, force, good sense, and a good spirit. Its only object evidently is to do good; an object, which it has already accomplished to a considerable extent. We design to give a correct analysis of its contents, accompanied by observations and illustrations of our own.

Forty one beneficiaries had been received by the Directors, at the three last quarterly meetings, and the whole number, who derived aid from the Society during the year past, is 140. Six others had experienced aid in preceding years. Thus, within the first three years of its existence, this noble institution has aided and encouraged nearly 150 pious young men, in their endeavors to become qualified for the Gospel ministry.

The Directors evidently feel the arduousness and responsibility of the trust reposed in them, both as it respects the selection of beneficiaries, and the rule of making appropriations. They have not wished to supersede the necessity of personal exertions, on the part of their students; and have aimed to assist those, who would do all in their power to assist themselves. In transacting a business so complex, they have endeavored to act systematically, and to establish such rules as their judgment and experience have approved. They have kept out of sight geographical and sectarian distinctions; and no applicant has been refused, on account of the district of country, or the religious denomination, to which he belonged. Beneficiaries have been received from eleven states of the union, and five denominations of Christians; and have pursued their studies in eleven colleges, and in many academies and private schools.

Among the difficulties, which the Directors describe as having presented themselves to the operations of the Society, the first is "that locality of feeling, which limits the views of good men to their own vicinity." To show the utility of a large society they state several weighty considerations. Though we admit the great need of the

American Education Society, and shall do all in our power to promote its success, we still think, that much may be done by smaller societies and by individuals, in the same benevolent cause. A wealthy individual, for instance, may select for himself a promising youth, and educate him under his own eye and at his sole expense. A few neighbors, may unite their efforts to afford the necessary assistance to another promising youth. A considerable number of public-spirited clergymen and laymen, who can raise the adequate funds in their own vicinity, and can afford the leisure to carry on the business through all its details, may form an independent society for a district, or a county. In other cases, the circle may be so enlarged as to embrace a state. And larger societies still, like the one whose report we are examining, may not only receive donations from all parts of the union, but adopt as its beneficiaries young men, who live a thousand miles from each other. We should not recommend, that the Education Society of Connecticut, or that of Hampshire County, Mass. or that of the western district of New-York, should become auxiliary to the American Education Society; because we believe they will do more as independent societies than they would do as auxiliaries. But in most cases the reverse is true; and many societies at a distance will, for various reasons, find it convenient to pay their funds into a common treasury, and recommend the proper objects of this charity to the patronage of a more extended society. The advantages of a large charitable institution are, that it is more likely to be permanent than a small one; that its operations, being on an extensive scale, will be carried forward with more regularity, energy, and effect; that its plans will be more systematic and judicious; that its agents will be more thoroughly versed in their employment, and there will be a great saving of time; and that large donors will feel more confidence in the wise appropriation of their funds, through a long series of years. Let the friends of a pious and learned ministry awake to the full discharge of their duty in this respect, and all the societies now in existence will find enough labor on their hands; all our academies, colleges, and theological seminaries, will be filled with promising young men; the churches will soon be supplied with faithful pastors; and our new settlements and the heathen world will hear the Gospel.

The following paragraph describes a difficulty, which we deem of more consequence, than all the others, which are brought into view.

"A *second* difficulty attending the operations of this society, arises from the supposed uncertainty that exists, respecting the ultimate character and usefulness of those who are assisted by its funds. The conduct of each beneficiary is subjected, as it should be, to public scrutiny; and if exceptionable in any case, it is liable to be made the occasion of prejudice against the whole system. Judicious men will however see the impossibility of guarding, with entire certainty, against instances of deception. While the Directors have had so little to regret on this point, they feel that unceasing vigilance is indispensable; and that every friend of the Society, who has the requisite knowledge of facts, ought promptly to inform the Board of any misconduct or unpromising defect in a beneficiary. Still the candid and wise will not demand that such a youth shall be exempt from human infirmity, or shall possess an elevation of character, that belongs only to advanced age. Much less will they condemn this system of charity in the gross, because, in common with all human undertakings, it



is liable to occasional disappointment. The fact is unquestionable, that the charity students, in our colleges, generally maintain a high rank in the estimation of their instructors. And that many of these students will become eminently useful, may be reasonably expected, if we may judge from distinguished examples of the same sort in Europe and America."

In our apprehension, the difficulty here stated is beyond comparison greater than all others put together; and to guard against it requires early, unceasing, and thorough vigilance in the Directors of the Society, and great care and caution in all who recommend beneficiaries. That the patrons of these institutions should never be deceived in the objects of their bounty, cannot reasonably be demanded; but that they should use all the means in their power to guard against deception is imperiously required. We doubt not that they feel the full weight of this obligation. It is not so clear, however, that all who recommend young men as proper persons to be educated for the ministry are aware of the responsibility, which they take upon themselves.

There are three classes of dangers, to which indigent young men, obtaining their education from public charity, are particularly exposed; viz. the influence of improper motives in the choice of the sacred profession; the formation of an inefficient character by too much dependence on others; and a mistake in supposing themselves possessed of suitable qualifications to become ministers. Of these we shall endeavor to treat briefly in their order.

It is in vain to deny, that the office of a minister is, on many accounts, well suited to become an object of ambition to common minds; especially to minds of a more serious cast. This results partly from the nature of the vocation, and partly from various erroneous views concerning it.

If the clerical character be well sustained in any community, it must attract great public attention, and possess no inconsiderable share of dignity. Though a clergyman be destitute of property, and hated for the faithful discharge of his duty, still, if his conduct is consistent with his profession, and his whole life appears to be a series of laborious and disinterested virtue, he will unavoidably be respected. It is impossible that such a man as Calvin, or Baxter, or Edwards, giving so abundant proof, through a long course of years, of exalted public spirit, of freedom from narrow, sinister, selfish purposes, of supreme devotedness to the glory of God and the eternal good of his fellow-creatures, should not stand high in the estimation of those, who witness his distinguished worth. Though tyrants may persecute men of this class; though an ignorant, vicious, and inflamed mob may be excited to execrate their names; and though the natural enmity of mankind to the Gospel should, in a great measure, prevent a correct knowledge of their character, still there is a bright and penetrating light continually beaming from true virtue, the glory of which cannot be totally obscured. Persons of moderate talents, when influenced by the same holy principles, receive a large share of the same respect. In this country persecution under the forms of law is happily unknown; and though men destitute of religion among us hate the pungent preaching of divine truth, as cordially as the same

sort of men elsewhere, yet there is no fear but faithful ministers will secure to themselves great respectability. This weight of character is seen and felt by all; but by none more clearly than by youths in the ardor of an early profession of religion. The ministerial office appears to them, as it is in reality, the most elevated and important vocation in the world. Is it strange that they should desire it? To suppose that they desire it altogether from pure motives, would be to assign them an advance in Christian virtue, a progress in sanctification, which few aged Christians attain in this world. That some of them should be totally deceived, as to the real state of their affections in this respect, is not wonderful, and ought not to be unexpected. Were the privations, the self-denials, and the labors of ministers much greater than they are, the case would not be materially altered, while the office, the influence, and the distinction remain the same. The labors and privations could not be known beforehand: the distinction is palpable, and is felt by persons of the meanest capacity. But clergymen are in fact very comfortably supported in this country, more comfortably, taken as a body, than the clergy of any other country in the world. The great reason of this distinction is, that the mass of our people enjoy an abundance which is not enjoyed by any other people.

Besides, there have been many erroneous views concerning the nature of a minister's life; and concerning the most happy kind of life. It has been extensively supposed, among our common people, that persons in the learned professions, but especially ministers, lead a very *easy* life: in short, that they have it in their power to be idle, or at least indolent, which many think the most eligible of all states of being. That the employment of a clergyman should be thought easy by superficial observers, is not surprising. The most arduous of his services, if he is faithful, are not visible to the public eye. His diligent reading, anxious study, and laborious composition for the pulpit, are but very imperfectly known to his people. And if they actually saw him sedulously employed in his closet, praying, reading, examining, and composing, for their benefit, they would hardly suppose, that any or all of these things amounted to what could be called labor. Nor do they justly estimate the vast responsibility, which rests upon the mind of the conscientious and truly evangelical minister; and which, in seasons of difficulty, is more trying to the constitution, than almost any other species of care and anxiety.

It will not be denied, that some color has been given to the notion of a minister's life being very easy, by the fact, that instances of ministerial indolence have not been quite unknown. There was a time, in the ecclesiastical history of our country, when a settlement in the ministry was too much regarded as a *living*; when religion was sinking into a regular form, or round of duties—a grave and solemn form, to be sure, but still a form—; when preaching was apparently an object of little interest, either to the preacher, or his hearers; and when the labors of a large parish could be performed, according to the fashion of the day, and yet leave a great part of the minister's time unoccupied. If he had a strong desire of knowledge, he might become a hard student; and this was doubtless the case with some. The greater part,



however, were neither diligent scholars, nor active efficient preachers; but maintained a character of gravity and respectability, while they discharged their prescribed and accustomed duties with great regularity, but little urgency. This state of things was discomposed by the ministration of Whitefield and his associates, and by a succeeding class of preachers, whose doctrines, though branded with the name of *new divinity*, have become prevalent in the American churches.

At present, activity and laborious industry are fast becoming indispensable to the character of faithful ministers; and it is hoped, that an idle clergyman will hereafter be a creature of the imagination, or a character of past times only.

When we speak of the danger to be apprehended from young men being influenced by improper motives, we do not mean, that they will themselves be conscious of the fact; and that they will deliberately solicit charitable assistance from clear, palpable selfishness. Youths who hear the plain preaching of the Gospel, and who experience religious anxiety for their eternal interests, would not think of conduct springing from such known depravity. Still the directors of our charitable institutions, and all clergymen and others, who recommend beneficiaries, should be aware, that the human heart is deceitful, and that the most experienced Christians need perpetually to examine the nature of their motives. It is no small thing in appearance, nor is it a small thing in fact, for a youth to be taken from the plough, or the workshop, and elevated to the office of a spiritual teacher.

In the mean time, let all Christians, especially Christians of intelligence, avoid the error of representing the ministry as an easy profession. It is but lately, that we heard a man of education and good sense express a wish, concerning a youth, who was endeavoring to obtain charitable aid in preparing for the ministry, that some one member of that family might go to College, and *be able to live without work*. Instead of this false notion, let every charity scholar bear in mind, that he is educated that he may *work the harder*; not as an eye-servant, but as a faithful, cheerful, indefatigable laborer in the vineyard of his Lord. Let him look at such a man as Buchanan, and consider how much more laboriously his time was employed, than that of any farmer in the country: for though every minister has not the talents of Buchanan, he ought to be actuated by the same spirit. Let all our people understand, that the labor of the mind is much more arduous than that of the body; that few men can be brought to the labor of thinking, unless by a long course of discipline, and an imperious sense of duty; and that the easiest life in the world is that of the thriving farmer, or mechanic, who owns his house and land, enjoys good health, and is regularly employed from January to December, in the various works of the shop or the field.

The second danger to be guarded against, so far as respects the recipients of this public bounty, is, lest they become so habituated to leaning on others, as to lose much of the native energy of their characters, and remain unfit to take care of themselves. It is almost proverbial in this country, that the sons of rich men are spoiled, partly by having every want anticipated and every reasonable desire gratified, and partly by having it in their power to indulge the love of dress, show,

and sensuality. The man who rose from poverty and obscurity by his own exertions; who labored with his hands to obtain the means of education; whose energy surmounted a hundred obstacles; whose invigorated talents secured eminence, wealth, and preferment; and whose voice was heard in national councils, and made senates tremble at his will; this same man, blessed with sons having the best native talents, cannot preserve them from idleness, from ignorance, from vice, from insignificance, simply because they have money enough to ruin themselves. Though charity scholars are not subjected to that tremendous curse, a plenty of pocket money,—a curse, which the illustrious Hannah More calls emphatically “the bane of all youthful virtue,”—yet they are often supplied with necessities, in so kind and regular a manner, as to relieve them from all care of themselves; and this process, continued through a series of nine years, has undoubtedly a tendency to weaken the tone and vigor of their minds. In one respect, they are less apt to rely on their own efforts, than the children of rich men are, other things being equal. Every son knows, that his father may die soon and cease to uphold him; and the family may experience a reverse of circumstances. In such a case, when the advantages of wealth forsake him, he knows he must stand alone, or fall into contempt. But the charity scholar insensibly begins to feel, that the public is his father, and the public never dies. Besides, the children of rich men are often and solemnly expostulated with, respecting the necessity of their preparing to act for themselves; and they are told by their parents, with great earnestness and force, that they *must* rely on their own efforts, or they can never do any thing, or be any thing in society. It is doubtful whether charity scholars are dealt with plainly and cogently enough in this respect. The intercourse between them and their patrons is too much confined to a modest solicitation on the one part, and a grave and decorous compliance on the other.

The feeling of habitual dependence on man is not favorable to the production of distinguished energy; and though we would not for a moment countenance that proud independence, which disdains to accept of charity in any form, we think every youth, and every man, should rely first and supremely on God, secondly and with diffidence on himself, and thirdly, and only from urgent necessity, on his fellow men, for the means of respectability and usefulness.

Here let us suggest three things, as particularly worthy of being considered by beneficiaries of public institutions.

The first is, that they beware of feeling, or of appearing to feel, that they have a *claim* upon the public beneficence for their education. It may be true, that the Christian community is bound to furnish them with the means of education; but, in that case, the obligation is to the Head of the church, and He alone can demand its fulfilment. Certainly no individual can say, or ought to feel, that Christians are deficient in their duty, if *he* is not provided for. If a youth is ardently desirous of being qualified for the ministry, he may properly state his desires, and describe his circumstances, cheerfully leaving the matter to Providence.

Our second suggestion is, that every charity student should do something for his own education; that his mind should occasionally be em-



ployed in devising some method, in which he can save expense on the one hand, and earn the means of defraying it on the other. In order to do this, he should deny himself, and form a habit of self-denial. Such a habit will not only assist him in obtaining an education, but remain an immense benefit to him in future life. It is much better, that a course of study should be interrupted for a season, in order that a young man may know what it is to earn money, by teaching school, or in some other way, than that he should either incur debt, or fall into habits of inert dependence.

In the third place, we would recommend it to all, who receive charitable assistance in obtaining their education, to think seriously of making a suitable return in money, if God should ever enable them. Dr Buchanan sent back to Mr. Thornton, as soon as he was able, the *four hundred pounds*, which that munificent patron had given him while at college. He did more. He entrusted *five hundred pounds* to Mr. Thornton and two other friends, to be expended in educating some pious young man for the ministry; and, by his other acts of extended charity, he repaid, many times over, the bounty he had received. This he did, when he had two small children and a prospect of a larger family to provide for, and when he viewed his own life as peculiarly uncertain. It is not every man, who has it in his power to do thus: but as God had enabled him to obtain, by a course of honorable and responsible services, a handsome pecuniary emolument, he made use of a large part of it, in this laudable manner. We do not desire, that beneficiaries should feel this obligation pressing upon them as a legal debt; but that they should look forward with joy to the time, when they may, by industry, economy, and self-denial, possess the means of contributing as much to the education of pious young men, as they have themselves received from the beneficence of others. That they may do this with intelligence, and may have it constantly in mind as a desirable thing, they should keep an accurate account of all that they receive, from every charitable source, during the progress of their education.

We now return, as proposed, to say a few words on the probability, that some unsuitable men will be found among charity scholars educated for the ministry. If this should not be the case, it would indeed be surprising. If, among the great numbers, who are now brought forward, and who will continue to be brought forward, by Christian liberality, a few should become apostates, it need not be matter of wonder; if a larger portion should not, when put to the proof, exhibit such qualifications for the ministry as were desired and expected, it should not discourage the patrons of this charity. What benevolent enterprise is secure from disappointment? Will any father hesitate to send his son to college, for the sole reason that education proves a curse to some unhappy young men? Shall our country have no colleges, because a public education is not the mean of respectability and happiness to every person who enjoys it?

We confidently hope and believe, that, in a vast majority of instances, the beneficiaries of our education societies will prove blessings to the church and the world. We doubt not that individuals will be found among them, who will singly repay to the church, by their labors and

their salutary influence, more than the cost of all the charitable institutions of our country.

As every instance of an unpromising kind is public of course, and becomes extensively known; and as every such instance has a damping, discouraging effect on the minds of many Christians, and gives occasion to plausible objections to this species of charity; it is the peculiar duty of all, who have any agency in the business, to guard against so great an evil with extreme caution. Our readers will indulge us with a few reflections on the subject.

Though a vigilant eye should be kept upon all charity scholars, from kindness to them as well as fidelity to the church, the time when caution is most effectual is at the selection of the beneficiary. It is painful and often difficult to dismiss an unpromising youth; it is easy not to receive him at first. The following qualifications should be found, we think, in candidates for public aid in obtaining their education.

1. Piety, evinced by conduct accordant with the public profession of religion. This qualification is so fundamental, and so universally allowed; and the examination, for admission into most of our churches, is so entirely regulated upon the assumption, that genuine conversion to God is requisite, in adults, to the participation of the sacraments; that it would be useless to dwell upon the subject here.

2. Talents at least equal to those of men in general, accompanied by good sense. By talents we mean an aptitude to learn, and a probable aptitude to teach; by good sense, the faculty of discerning what is proper and becoming, and of choosing and pursuing good objects with a rational prospect of success. Some men have respectable talents, who are still destitute of common sense; others judge correctly, and act wisely, with respect to many things, who would never be able to make proficiency in learning or teaching. All ministers cannot be great men; and the history of the church shows, that men of common endowments are often extremely successful in the ministry. But all ministers should be wise men; and they should be capable of making such attainments in valuable knowledge, of various kinds, as will raise them above contempt. Some men will be incorrigible blunderers as long as they live; let their piety be ever so unquestioned, they should not be placed in the pulpit.

3. Kindness of disposition is a most admirable trait of character in a clergyman. Where this is manifestly wanting in a youth, let him stand aloof from the sacred office. The Moravians owe much of their favor with God and man to the habitual cultivation of this quality. It is one of the least amiable traits in the English character, that even where is much kindness at heart, there is often a sullen and forbidding exterior. In this respect, not a few of our countrymen betray their origin. Kindness, gentleness, sweetness of temper, and mildness of manners, should be much more cultivated than they are; not for the sake of appearance, but as the means of usefulness and happiness, and from obedience to the express injunctions of the New Testament.

4. Self-denial is the very foundation of all active religion. Without it nothing can be done to purpose, in the great work of reforming and renewing the world. And yet many young Christians seem to know very little respecting it.



But, it will be asked, can we expect to find youths, of the proper age to be educated, who have made great proficiency in Christian virtue, and who have exhibited great evidence of a fitness for the ministry? That we are not to expect the maturity of an advanced Christian, in a youth of fifteen, is readily admitted. But does it follow, that no satisfactory evidence of good qualifications can be obtained, because the highest evidence is unattainable? The youth in question professes to love God, and to aim at the promotion of his glory. Is it unreasonable to seek for evidence that he loves his fellow-men? that he is kind, obliging, ready to forgive, and willing to take pains, and endure labor, for the sake of doing good? The fact is, the character of boys is seen and known, in the neighborhoods where they live. A forward, pompous, sour, morose, sullen, selfish youth is easily distinguished from his companion, who is humble, modest, patient, kind, obliging and benevolent. And these various qualities, though differently mingled, are still discernible. Some people seem to suppose, that the mere design of being a minister will of itself sanctify the soul, and insure a fitness for the service of God in his church. But this is a vain hope. A proud and selfish boy will be likely to become a proud and selfish man; at any rate, he will certainly become so, unless he reforms while a boy. It is the part of true wisdom, therefore, to look at characters just as they are; to see faults where they really exist; and, by timely friendship and genuine kindness, to aid in removing them.

While we would urge caution in selecting beneficiaries, we would more earnestly urge the duty of educating every youth in our country, who has eminent qualifications of nature and of grace. The services of one such young man, if his life and health should be spared, will be worth more to the community, than the education of a hundred would cost. Though eminent qualifications cannot be expected in every case, they should be secured whenever and wherever they are discovered.

The third difficulty stated by the Directors results from the inadequate views entertained by many pious people, as to the necessity of learning in a minister. But as the wild notions, which have been embraced on this subject, are fast vanishing away; and as they are disowned by respectable men of all denominations, we need not take up the time of our readers with them.

The fourth difficulty is, that many persons, who admit the necessity of ministers being learned men, are in no proper degree aware of the deficiency of such ministers in our country. This is doubtless a great difficulty; and it is here discussed with particularity, and forms the most prominent and elaborate part of the Report. Though we agree with the writer in nearly all his conclusions, and especially in his grand conclusion, that at least 6,500 competent religious teachers, in addition to all such teachers now laboring in our country, are needed to supply the people adequately with the preaching of the Gospel, yet we think some of his representations, even if not erroneous in themselves, are certainly erroneous as they would be understood. The most important statements under this head are, in substance, as follows:

•In calculations recently made on this subject, it has been common to allow, that the country would be properly supplied, if there were one educated minister to 1,000 souls. In England and Wales, with a

population of 10,000,000, there are 10,000 clergymen of the established church; and the dissenting preachers are supposed to be more numerous. If half of these are supposed to be properly qualified, there would be more than one to 1,000 inhabitants.

‘In 1753, there was in New England one liberally educated minister to every 628 souls. The U. S. now contain 9,000,000 people; and to furnish one minister to 1,000, would require 9,000 ministers.

‘From the catalogues of fourteen colleges, embracing all the old and most of the new literary institutions of this kind in our country, it appears that 1,465 ministers, alumni of these colleges, are now alive. This calculation stops at 1810; [so that the number is now probably somewhat greater.] The number from the other colleges in the U. S. is very small.

‘Of these 1,465 ministers, probably as many are superannuated and infirm, as ought to be reckoned for clergymen, who came from abroad and are now resident among us. To be liberal, however, let 135 more be added, making 1,600 educated ministers.

‘As to the number of ministers, who have not received the advantages of collegial instruction, but who may yet be considered as competently qualified, it is supposed, that the pious and intelligent of every denomination will be satisfied with the estimate, if they be considered one half as numerous as those, who have been publicly educated; that is, to reckon them at 800. But say 900; and then the whole number will be 2,500 in the U. S., leaving a deficiency of 6,500.

‘The general view here given is confirmed by the following statements, respecting particular districts of the country.

‘In the Carolinas and Georgia, containing 1,200,000 souls, there are but about 110 competent ministers.

‘Michigan, Ind. Ill. Missouri, Lou. Mississippi and Alabama, containing 350,000, have not, so far as the writer could ascertain, more than 17 competent and stated preachers of the Gospel; less than one to 20,000 souls.

Other similar statements follow, to which we shall allude presently.

‘It appears from college catalogues, that, for a hundred years from the settlement of the country, more than half the alumni became ministers; for the next 50 years, one out of three; for the forty closing with 1810, one out of five.

‘Let the population of the U. S. increase for 70 years to come, as in the 70 years past, and let the number of educated ministers increase as they have done within the same period: the result will be 72,000,000 people, and 3,000 ministers; that is, one minister to 24,000.

‘Let the same process be continued till 1925, only a little more than a century, when the population of our whole territory may equal in density the present population of Massachusetts Proper. It will then amount to 224,000,000, of whom 209,000,000 will be destitute of competent religious instruction.

‘The Directors then add, that one minister to 1,000 souls would not be an adequate provision for the more thinly settled parts of the country; and that at least one third of our population will, for many generations, need one minister to 500 souls. Thus the present deficiency would stand at 8,666, instead of 6,500.’



The Directors then make the following conclusions; viz.

"1. That to furnish an adequate supply for the United States, would require more than 11,000 well qualified ministers.

"2. That we actually have less than one fourth part of this supply.

"3. That the ratio of supply has, for a long time, been regularly and rapidly on the decline.

"4. That the number of pious young men, who are able to defray the expense of their own education for the ministry, is not sufficient to provide a remedy for this alarming state of things. Whether this fact can be explained or not, it is in vain to doubt it.

"5. The alternative before the church then, is clearly this; either our number of ministers must continue to decline, or pious and indigent youth must be assisted in their studies preparatory to the sacred office.

"That hundreds of such youth might be found every year, if proper encouragement were given, cannot admit of a doubt. The only question is, will good men make the necessary effort to meet the expense? It can be borne, without subjecting any family or individual to serious inconvenience. Only let the magnitude of the object be felt; let it be distinctly understood, that the grand point at issue respecting the unborn generations that are to inherit this goodly land, is, whether they shall enjoy Christian institutions, or sink into paganism; and it will be easy to show how the expense of the proposed remedy may be sustained.

"Nor must it be forgotten, that according to a fair division of the unevangelized nations to whom the Gospel is to be sent by Christians, one hundred millions would fall to the share of our country. For these, we ought with as little delay as possible, to furnish, at least two thousand missionaries.

"That it is entirely practicable and easy for the people of our country to bear the expense, which these measures contemplate, is capable of the clearest demonstration." pp. 21, 22.

With these conclusions we entirely agree, and would commend them to the consciences of our readers. If such statements, made in the most dispassionate manner, and supported by fact and argument, do not prompt to active and immediate exertions, we are at a loss to say what will.

But we must call the attention of readers to some of the foregoing representations, which we could wish had been a little modified.

We would here premise, that some persons among us, not satisfied with making out a clear and striking case of the destitute condition of many extensive districts in the U. S.; not satisfied with appealing to every motive, which could interest the heart of a Christian in behalf of his perishing countrymen, and especially in behalf of unnumbered millions of posterity, have made comparisons with other parts of Christendom, exceedingly disadvantageous to our own country. With this fault the Report before us is not greatly chargeable; but we seize the occasion to say a few words upon the subject.

It has even been intimated in print, that the people in this country are in a worse condition, with respect to the means of religious instruction, than the people of any part of Christendom, because, forsooth, the clergy in Spain, Italy, Russia, &c. are more numerous, according to the population, than the clergy of this country. In regard to such an outrageous comparison, it is difficult to speak in terms of moderation. Are the persons, who make this comparison, aware of the awful ingratitude, which it would seem to indicate toward the Author of the very great and peculiar spiritual privileges, which we

enjoy? Where is the country upon earth, which has been so distinguished as our own, within the last quarter of a century, for the faithful preaching of the Gospel, and for numerous conversions to God, the effect of that preaching? And because we have not a quarter so many able ministers, as might be usefully employed, in bringing the unadulterated doctrines of the cross to every man's door, in catechising every man's children, and preaching Christ faithfully on the Sabbath and from house to house, so that it should come into contact with every man's conscience, are we thence to compare ourselves with the people of Spain, for the simple reason that 6,000 clergy, so called, may be cooped up in Toledo, and as many more in Salamanca? with the people of Spain, where scarcely a ray of evangelical light is darted through the thick, palpable darkness of superstition and idolatry? of Spain, where the inquisition has been re-established in the nineteenth century; where the Bible is forbidden to the laity; and where there are no means of genuine religious instruction? We question whether a single man can be found, straggling on the head waters of the Missouri, who has so little prospect of hearing the Gospel, as the mass of the population in Madrid, Venice, Rome, or Paris; in short, as a vast majority of the people of Europe. We might include in this statement a large part of the people of London, and many populous districts in Ireland. Were we to say all that might justly be said in regard to the destitution of the Gospel in Russia, Poland, France, and Germany, we fear that many of our readers, who are not acquainted with undeniable facts, would deem us uncharitable, or under the influence of national prejudices. Let the intelligent Christian, who knows the real state of things in these countries, compare for himself.

The Report before us does not indeed compare this country with continental Europe; but there is an implied comparison between the number of preachers in the United States and those of England and Wales, which is calculated to make a false impression. We have abridged the paragraph; but we will now quote it entire.

"In all calculations which have been recently made on this subject, it has been common to allow that the country would be properly supplied, if there were one educated minister to every thousand souls. That there should be at least this number, will appear reasonable, when we reflect that in England and Wales, with a population of 10,150,615, there are 10,434 clergymen of the established church; while the dissenting ministers are supposed to be even more numerous than those of the establishment. If only one half of these were estimated to possess competent qualifications, there would be more than one to 1,000 souls." pp. 10, 11.

From this statement the reader would be led to conclude, that there was one competent minister of the Gospel, actually laboring among the people of England and Wales, for every 1,000 souls; and from the subsequent statements it would appear, that, in this country, there are but 2,500 competent ministers for 9,000,000 souls: Whence it would be concluded, that the English are better supplied with ministers than our countrymen, in the proportion of 90 to 25, or about 11 to 3; in short, that we are little more than one quarter as well supplied with preaching as they are. Now we do not believe in this conclusion at all.



In regard to the 10,000 ministers of the established church, it appears from the most authentic documents, that more than half of these are non-residents; and ought not in any sense to be reckoned as pastors. How many of the residents are notoriously incompetent men; some scandalously immoral, and destitute of every semblance of piety; others mere students, or mere fox-hunters, preaching one short, dry, uninteresting sermon in a week to the walls of an empty house? We say nothing, which cannot easily be substantiated from writers of acknowledged eminence, who belong to the established church. How few are there among her clergy, comparatively speaking, who preach the Gospel plainly, faithfully, and ably? How few, who could be heard with profit by the people of this country? Let any man read Scott's Bible, in reference to this subject; let him ponder what is said of the avarice, greediness, dissoluteness, stupidity, cold morality, and vain philosophy of clergymen; and of the small number, who are faithful, laborious, self-denying, and successful preachers; and he cannot hesitate to believe, that the eyes of that good man have been pained through a long life by spectacles, which would not be tolerated a day in this country.

In regard to the dissenting clergy of England, we know that any person may be a clergyman, who chooses to take out a license. The late Rev. Charles Buck, who became a man of some eminence, took out a license when he was an attorney's clerk, at the age of 15. Had he been a shoemaker's or tinker's apprentice he might have done the same. Does any body believe, that this little twig of the law, who might know about as much as an ordinary freshman in one of our colleges, could be properly called a preacher of God's word, within a few months after he began even to think of religion? But all, who take out a license, are reckoned with dissenting clergymen; and this round number embraces all the sects and heresies, which are to be found in England. This license by the way, is a mere civil business, just like the license of an auctioneer, or a tavern-keeper, and has nothing in it of an ecclesiastical nature. No examination is necessary; and, in many instances, no preparation is made, and no qualifications are possessed.

Notwithstanding what has been said, there are undoubtedly more learned men among the clergy of the established church in England, in proportion to their numbers, than among the clergy of this country. There are more, also, who can write in a correct, polished, manly style; but we do not believe there are half so many able theologians, nor a quarter so many pungent, searching, powerful preachers. The dissenters include among their living members some of the greatest men of the present age; particularly Robert Hall, who would do honor to any age, or any country. But the dissenting clergy embrace a hundred sorts of characters. The greater part of them have had a very slender education, either academical, or theological. Vast numbers of them never had any education at all. If these are reckoned, it is undoubtedly correct to reckon similar sorts of preachers in our own country. We strongly suspect, that, beside the 2,500 competent clergymen allowed in the Report, there are more than twice that number in the United States, who preach occasionally, if not statedly, and who

have quite as much title to be called ministers, as the lower classes of dissenting teachers in England. Many of them labor, to be sure, through the week, and it cannot be expected that their sermons should generally evince much knowledge, or talent; but we see no reason why a husbandman, or a mechanic, in our new settlements, should not preach as well as the same classes of men on the banks of the Thames. If we have preachers, who cannot read their Bibles without difficulty, so have the English. Many of the most ignorant preachers have learned, insensibly if you please, to express themselves with some propriety, in reference to many great truths of religion; such as, the judgment to come, the sinfulness of man, the misery consequent upon sin, the need of a radical change of heart, the freeness of salvation, the power, and glory and faithfulness of Christ; and if some ignorant preachers teach crude notions, utterly subversive of the Gospel, it is not to be forgotten, that some of the most learned men have done the same. We do not mean to apologize for ignorance and presumption, when we say, that there are African slaves, who, though they cannot read English, can give a very connected and intelligible account of the Gospel, have hopefully experienced its power on their own hearts, and can exhort their fellows, in a very solemn manner, to flee from the wrath to come. Though we should not choose these persons for the spiritual guides of a country, or a neighborhood, we should prefer their ministrations to those of the Romish clergy—the clergy of Spain for instance. Scarcely one of them could be found, in whose instructions we should not have more confidence, than in those of the Primate of Spain, though he may be a very learned man, and enjoy his great income of more than five hundred thousand dollars a year. The reason is obvious; in a Protestant country, where the Bible is read in the vernacular tongue, and where seriously disposed people have heard some good preaching, much correct religious knowledge is diffused among the common people. In papal countries the darkness pervades all classes.

But to return to England: a writer of the established church undertook to prove, several years ago, by a laborious examination of facts, that in London and the vicinity, a population of more than 800,000 souls, out of the 1,100,000 who inhabit that great city and the suburbs, cannot receive religious instruction, at any or all the churches and chapels of the establishment, for the simple reason that *there is no room for them*. And when it is considered how very empty the churches generally are, we shall not wonder at the opinion of travellers, that only a *small part* of the people of London attend public worship regularly. It is far from an extravagant supposition, that more than 600,000 immortal beings, within six miles of St. Paul's, never think of attending public worship of any kind. Most of them have no means of getting a seat in any church or meeting house; they have no inclination to hear any thing about religion; the Sabbath is to them a day of amusement; and unless God interposes, in a most extraordinary manner, there is no reason to hope, that they will ever hear the Gospel. In all the great manufacturing towns of Great Britain a similar state of things exists; and in Ireland the case is incomparably worse.



Judging from such materials as we had at command, we formed the opinion sometime ago, that our countrymen are better supplied with the means of grace, (reckoning our whole black population,) than the inhabitants of the British islands. After this opinion was deliberately formed, we endeavored to ascertain whether it was correct or not, by inquiring of two gentlemen, one a clergyman the other a layman, who had recently travelled in Great Britain and Ireland. They said, without hesitation and very confidently, that it was correct; and were able to state an immense multitude of facts to prove it.

The English have many more learned men, than we have in this country; they leave us far behind in literature, and in all the sciences, except theology. They leave us far behind in the arts also. But they are not the superiors of our countrymen in activity, energy, ingenuity, or perseverance. It must be admitted, besides, that there are more readers; more persons, who take a lively interest in books, and will make sacrifices to obtain them; not only in Great Britain, but in Germany and Switzerland also, than in the United States. This is rather a humiliating admission; and the fact is hard to be accounted for, as nearly our whole population are taught to read, and common school learning is by no means so universal in the countries just mentioned. Our countrymen, as a body, are more able to purchase books, than any other people in the world; yet an immense proportion of them never read any thing but newspapers, after they leave school. Did the occasion permit, we should gladly state some facts, in regard to the great number of readers, in Great Britain, Germany, and Holland. We have made this digression merely to show, that while we would not willingly see the people of the United States degraded by a comparison not founded in truth, we are not blind to their faults and deficiencies.

The comparison to which we have alluded, as having been made in some publications so entirely to the disadvantage of our country, is very injurious to us abroad. It leads the English to think, that, instead of being able to send missionaries to the heathen, we almost need missionaries from other parts of Christendom; whereas the fact is, that no portion of the church is so able to spare both men and money for the conversion of the heathen world, as that portion which God has planted and sustained, in these trans-atlantic regions.

To proceed; we think the Directors place too much reliance on college catalogues, as giving an account of nearly all educated ministers. Doubtless these catalogues are valuable sources of information, and as such should be accurately consulted; but there are many clergymen in this country, some of them distinguished for learning and ability, who were never members of a college. Of these some have been self-taught, and others have enjoyed a regular and thorough education. We have been told, that the Lutheran churches, in the middle and western states, number more than a hundred clergymen; and it is supposed, that few of their names are found on a college catalogue, though a regular theological education is required. There are various other classes of the clergy, in this country, who educate their young men for the ministry in their own circles.

We think the following paragraph tends to mislead all readers, who are not particularly acquainted with the state of our western country.

"The states of Indiana, Mississippi, and Louisiana, with the Territories of Alabama, Illinois, Michigan and Missouri, contain a population of about 350,000, and nearly the same number of square miles as the whole of Europe, with the exception of the Russian Empire. Yet in this vast region, which is becoming populous and wealthy, with unexampled rapidity, we cannot ascertain after much inquiry, that there are more than 17 competent and stated preachers of the Gospel; that is, less than one to 20,000 souls. And it is affecting to learn, that such important places as Mobile, Blakely, Fort Claiborne, Huntsville, Madisonville, Baton Rouge, and Natchitoches, which are becoming seats of enterprise and influence to this new world, have no Christian teachers of any denomination." pp. 13, 14.

Many readers would suppose, from this representation, that a population of 350,000 souls were scattered over a territory, as large as all Europe except Russia. But more than ninety-nine hundredths of the Missouri territory, as it stood at the time of publishing this Report, was not settled by whites at all. Not a tenth part of Illinois, not a fifth part of Indiana, not a twentieth part of Alabama, or Mississippi, is inhabited by whites. There is no propriety, therefore, in speaking of the square miles of these great states and territories, in reference to their present population, which is scattered along the banks of great rivers, and at the mouths of harbors, but penetrates but little into the interior. That there is a great want of able teachers in these newly settled regions cannot be doubted; and it is distressing indeed to learn, that the rising villages here mentioned have not in each a laborious, enlightened, and faithful minister. It would be a mistake, however, to conclude, that all the religious instruction, which these settlers receive, is derived from seventeen competent preachers.

We think the account of East Tennessee, as communicated to the Directors, must be erroneous. We were told on the spot, by a New England clergyman, who had resided there eighteen months, that "the means of moral and religious improvement, in the western states, were greatly under-rated by the people of the east." The same opinion was very strongly expressed by a respectable layman, of religious character, who had spent two summers in the western parts of Virginia. We should desire to know names and facts, and to have a copious induction of particulars, before we should fully credit the account of the western parts of Pennsylvania, as it stands in the Report. The representation with respect to the western part of New York, we think highly probable; and a most interesting representation it is. That in a single state, there should be 200 organized congregations, in each of which a faithful minister might be settled, if he could be obtained, is a most animating motive to exertion. Candidates for the ministry need not stand idle; invitations are pressing; fields are already white to the harvest; and the loud and cheering summons to vigorous and successful labor is continually sounding in their ears. Only let them go forth with a humble, prayerful, self-denying spirit, casting themselves upon the Lord to fix the bounds of their habitation, and desiring to be useful in any place, to which Providence shall direct them. If they do this, and if the Christian public here send them forth in sufficient numbers, it requires no spirit of prophecy to foretell some of the noblest displays of the transforming energy of the Gospel, which the world has ever seen.



That the people of this country have sadly degenerated, within the century past, in regard to their exertions for the support of the Gospel, cannot be questioned. This degeneracy is owing to several obvious causes; such as the introduction of latitudinarian sentiments in religion—the demoralizing effects of the revolutionary war—the propagation of infidelity—the rapid increase of our own population—the immigration of many thousand ignorant foreigners annually—but, above all, the practice of pushing forward into the wilderness without the ministry of the Gospel. If all our new settlements had been conducted on the plan of the first settlers of this country, and had borne the character of little Christian colonies, with a minister and schoolmaster attached to every neighborhood of emigrants, many of the evils now complained of would have been avoided. That this ought to have been the case there can be no doubt; and it would have added to the wealth, consistency, and stability of the new settlements, in a surprising manner. Yet we ought to be thankful, that the degeneracy is not so great here, as in every Protestant country on the continent of Europe, in Switzerland, Holland, &c. if we compare the present state of these countries with their state two centuries ago. It is the opinion of judicious men in Connecticut, that the people, within its limits, are better supplied with the efficacious preaching of the Gospel now, than at any previous time within the last hundred years. Let such facts as this be gratefully acknowledged.

There are many encouraging symptoms with respect to the moral and religious improvement of our new settlements. In one of the regions selected in this Report as peculiarly destitute, (and which is doubtless in great need of more ministers,) there is a pretty large presbytery of active, faithful clergymen, under whose auspices six young men are now preparing to preach the Gospel. Within the limits of this presbytery there have been extensive revivals of religion the year past, and thus the way is prepared for the education of a greater number of young men. It deserves to be noticed, as a most extraordinary interposition of God, that notwithstanding the ignorance and immorality of most newly settled regions, there have been many revivals produced by comparatively small means, and by means which were apparently inadequate and unpromising. Where no general revivals have existed, a few souls, scattered here and there, have been brought to the knowledge of the truth; so that truly pious persons are to be found in almost every place. In most of the rising towns of our country, even irreligious persons are generally convinced, that the regular preaching of the Gospel is necessary to the temporal prosperity of the people. This conviction is so plainly brought home to the mind and conscience by many facts, that it will soon become universal in our country. These things furnish the highest encouragements to education societies, that their efforts will be followed by immediate and extensive blessings. Let them enlarge the sphere of their operations to the utmost; and let every suitable young man be prepared for the ministry, till the wants of a perishing world are supplied.

We have further remarks to offer; but, for want of room, must defer them till some future occasion.

*(To be continued.)*

CXXV. *Memoirs of the life of Miss Caroline Elisabeth Smelt, who died on the 21st September, 1817, in the city of Augusta, Georgia, in the 17th year of her age. Compiled from authentic papers furnished by her friends, and published at their request. By MOSES WADDEL, D. D. Pastor of the united churches of Willington and Hopewell in the district of Abbeville, South-Carolina.* New-York: Daniel Fanshaw, 1818. pp. 175.

**THERE** are some minds so well disposed to contemplation, and of so much originality, that with a proper knowledge of facts they are prepared for rapid improvement with very little external aid. Such persons less need the assistance of instruction, and are less dependent on living example, because from the several data afforded them they are able to advance rapidly in the road of improvement from the mere force of intellect. Example, in such instances, is of comparatively small value. It is not wanted for a stimulus nor a conductor. Minds of this order feel an agreeable emotion in the solitary exertion of their own powers, which operates both as an incentive and a reward of labor. To rouse them to action you need only place an object before them, affording a rational prospect of accomplishment by human ingenuity and industry, and no other efforts are wanting to induce an immediate embarkation in the enterprise.

But such readiness to begin, and perseverance in prosecuting, their labors, is ordinarily found only in concerns of the present life. The moment you detach mankind from the pursuits of science, of literature, or of the profession which gives them their livelihood and fame, their zeal has departed. The voluntary service of our Maker and Redeemer is foreign to the propensities of our nature. When from education or habit, we engage for a short hour in external worship, how soon do the thoughts wander from the great object of professed reverence and contemplation, and rove on unholy scenes at the caprice of a lawless imagination. Perhaps no person of genuine piety ever existed, who, possessing the power of observing the operations of his own mind, has not often found the imperious necessity of restraining the wanderings of the thoughts, during the seasons of his most solemn devotions. Still more in the common intercourse of life, the Almighty, his perfections, his laws, and our accountability are forgotten: we plunge into business or dissipation with boundless avidity; we live precisely as if we had demonstrated that there was no God, or world of retribution; or in the language of revelation, "God is not in all our thoughts."

It is this native aversion to all holiness which renders daily and permanent examples of piety so indispensably necessary to the Christian. The unvarying tendency of all individuals to declension in religion, and of human institutions to relax their discipline, demands incessant attention to the state of the soul; and leaves no moment of life, in which vigilant instruction may be safely suspended. Let it be remembered, that Infinite Wisdom dictated to his chosen people, the early and unwearied instruction of their offspring. "*And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children; and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*"



Were examples wanting to show the efficacy of parental instruction on the tender mind, one more would be supplied in the memoirs before us. Miss C. E. Smelt was the daughter of a woman who early devoted her to the Lord, and poured into her infant mind the lessons of pious instruction, which were not forgotten amidst the many temptations to which the young are always exposed. She was born in Augusta, (Geo.) Dec. 28th 1800; was the second child of respectable parents, whose property and station in society were those most perfectly adapted to gratify the strongest propensities of our natures, by affording the means of earthly enjoyment in whatever channel the possessor may choose to prosecute it. At eight years of age, the death of a little sister left her the only surviving child of the family. Her parents, as might be expected, were deeply solicitous for her welfare, and their highest earthly felicity was centered in that of their daughter. The early expansion of her mind gave promise of high intellectual attainments. Examples of the suavity of her temper, her compassion to the poor and unfortunate, her surprising docility, and dutiful affection to her parents, give a warm interest to the relation, and increase our desire to know more of a character, concerning which the fragments we here possess are so excellent.

Her mother did not deem it sufficient to give her daughter a few loose and general instructions on religious subjects, or leave her to the chance of hearing now and then a sermon, and to pick up a faith and practice as she might find them in the maxims and habits of fashionable life. She began in season; and, in most instances, as appears from the narrative, she supported her religious precepts by the authority of example.

The limits we have prescribed to this article do not admit very copious extracts from the narrative, but we must confine them to a very few sentences.

"About this time (viz. the winter of 1815-16) Mrs. Smelt felt unusually exercised about the eternal welfare of her daughter, and frequently retired with her to hold secret prayer. She felt oppressed with apprehensions for the life of her child, and to many of her friends expressed a fear that she should lose her soon. To one she said, "I fear that the worm is already at the root of my gourd: I feel an awful presentiment that my Caroline will descend to an early tomb." To another she said, "O that my child were but right in the sight of the Lord, I should then feel more comfortable, and less reluctant to part with her." To a pious friend she frequently mentioned her apprehensions, and intreated him to lay her case before the Lord. She saw that Caroline was serious, that she had very correct views of religion; was remarkably tender, and read the Scriptures. She had also good reason to believe that she was attentive to secret devotion. She listened attentively to pious instructions, while tears would flow down her cheeks; but she never could draw her out in conversation, so as to obtain a knowledge of her views as it respected herself, nor could any of her pious friends succeed any better.

She was asked several times by her mother, why she observed so much reserve on this all-important subject, and could be so communicative on any other? She once replied, "My dear Mamma, I have no confidence in myself; I hope to do that which is right when I shall have more experience. I desire to belong to the little flock, but I am too unstable." pp. 44, 45.

To the two descriptions of persons, those who disapprove, and those who patronize and frequent, fashionable amusements, this little book is

strongly recommended. Not that we suppose it can be equally acceptable to both, but that neither would be likely to peruse it without advantage.

"On the subject of worldly amusement, she was uncommonly earnest and forcible. In speaking on this subject to some friends, she said, "let no person, endowed with rational powers, call them innocent or harmless. How can that be innocent, which leads to a prodigal waste of precious time? How can that thing be called harmless, which leads to an unnecessary exposure of health? How can that amusement be innocent, which has not the glory of God for its object? How can that amusement be harmless, which has a direct tendency to unfit the mind for devotional exercises? We are such frail creatures that we constantly require some excitement to lead us to God, and not to estrange us from him. Will any venture to say, that they have been brought to love the Lord Jesus better, by having attended a theatre or a ball-room? I presume not. I can say from my own experience, that I never derived solid improvement or real pleasure from either. From neither of them, have I ever derived any thing which could afford my mind the least satisfaction in hours devoted to self-examination, nor any thing to strengthen the soul against the terrors of death and judgment. I consider them worse than vanity—they are exceedingly *sinful*." pp 102, 103.

On the 28th of August, 1817, Caroline was attacked by a fever, which terminated her life. In the progress of this painful disease, she displayed the Christian submission of an eminent saint, gave those pathetic exhortations to her friends, and animating expressions of genuine faith, which are peculiarly consoling to the hearts of survivors; and the recital of which constitutes many of the most interesting passages of this little volume.

There are great numbers of human beings, who, so far as the substantial good of the universe is concerned, seem to live for no valuable purpose. Measuring the additions to the happiness of the world, made through their exertions, by all we know of them, and the immediate or remote consequences of their actions by present appearances, we should conclude that they live and die almost in vain. There are others, some of whom are found in the silent shades of humble life, to whose actions God in his rich mercy has imparted an astonishing efficacy. If they speak, a divine energy seems to accompany every syllable which falls from their lips. If they suffer affliction, their calm submission, their fortitude, reposing on the promises of the God of truth, pronounce "a lecture silent, but of sovereign power." Undoubtedly some obscure individuals, whose names were scarcely ever heard beyond their native villages, will be found at the last day, to have accomplished more good, even in a single day, than many of the celebrated personages, that have filled the trumpet of fame, in all the years in which they have made the world to gaze and tremble. Nevertheless, those whose property or talents place them in the elevated circles of society, possess an influence of inestimable value. They regulate the taste, and give a strong bias to the morals, of the region around them. Happy the neighborhood, where such influence is directed to its legitimate object; singularly blessed is that family, to whom God has imparted so rich a gift as was enjoyed in the short but eventful life of Caroline.



## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

## THE EFFECTS OF THE FEAR OF MAN ON THE CONDUCT OF CHRISTIANS.

THE fear of man is a fruitful source of danger and temptation. When it operates more powerfully than the fear of God, it brings a snare, and entangles many souls. Often in consequence of it, are they involved in difficulties and troubles. Facts show its power at this moment. That it has always excited a prodigious energy may be seen by turning to any of the sacred pages.

The perseverance of believers is secured by the immutable promises of God; yet, through the influence of the fear of man, they are often tempted to distrust these promises, to sin, and make work for bitter repentance. For the truth of this remark, an appeal may be made to facts. What induced Abraham, when going into the land of Egypt, to dissemble in regard to his wife? What tempted Isaac to commit the same fault? What excited Aaron in the absence of Moses to concur with the people in the detestable idolatry of the golden calf? What disposed David to distrust the express promises of God in relation to the kingdom, when he said in his heart, *I shall one day perish by the hand of Saul*? What overwhelmed the Christian courage and magnanimity of Elijah, at the time his life was threatened by Jezebel, when he fled from duty, and passionately wished for death? What shook the resolution of Peter, and surprised him into a denial of his Lord, when by the voice of a woman, he was challenged as a follower? It was the fear of man. These ancient saints generally reposed in the unchangeable truth and promises of God, with a lively and supporting hope, with a firm and unshaken confidence. But in those perilous situations in which they were placed, the vigor of their faith seemed for a season to be overpowered by slavish fear, which hurried them onward to perpetrate crimes, to the reproach of religion and the dishonor of God. Yielding to this, Christians in every age and country, have been tempted, harassed, and driven from the post of duty. Faith, instead of being alike vigorous and efficacious, is often languid; then carnal fear gains the ascendancy in the mind: and in seasons of peril, of alarm and trial, it proves a dangerous tempter. How many Christians, in perilous circumstances, whose wavering faith had not a firm hold on Christ, have been tempted timidly to desert his cause. How many in past ages of religious persecution, have been terrified by perils from their fellow-creatures, into a cowardly recantation of truths, which should have been uttered and maintained with boldness and decision. Fear of suffering extinguished their courage, and disheartening them from standing forth in an intrepid and decided manner in their Savior's cause. Thousands of Christian martyrs indeed, relying on the divine power and truth, rose above the frowns of man, and nobly sealed their testimony with blood. Unawed by the threats of tyrants, they encountered the horrors of martyrdom with a dignified composure of mind. Rich in grace and reposing with a faith, that

could not be broken down, in the promises and veracity of God, they obtained a glorious victory, over all the fears of man, and every other temptation, and terminated with success and honor, their Christian warfare. But many had not faith so lively and powerful. The sight of the loathsome dungeon, the axe, and the flaming faggot, shook their courage and filled them with terrifying apprehensions. They entered indeed into the combat, but fear tempted them to a criminal distrust of providence. It suggested to them the most excruciating sufferings, the confiscation of property, the loss of friends, the sacrifice of personal honor, emolument, and every thing dear in this life, as a consequence of persisting to follow the standard of the cross. It dissuaded them from their purposes, and suggested to them the opinion, that it would be more honorable to renounce their creed, than to suffer; to apostatize than to be imprisoned, tortured, or exiled; and they fainted and yielded to its clamorous solicitations.

But how do Christians behave now? Are they not too often controlled by the fear of man? What but this, makes them so backward in manifesting an attachment to Christ, and so little concerned for his glory? What but this, makes them so unwilling to suffer and labor in his vineyard; or to unite their efforts for the suppression of iniquity, for the diffusion of Christian knowledge, and the extension of the Redeemer's kingdom? How many would be more prompt and faithful in the performance of every duty, more bold in defence of truth, and in projecting schemes of benevolence, were it not for fear of being pointed at and ridiculed. How many, through fear of losing the friendship of the world, and of being subjected to the painful mortification of reproach, will not take an active part in arresting the progress of intemperance, sabbath-breaking, and other kindred vices, which threaten to desolate the world, and awaken against our land the divine indignation. Dreading the sneers of the ignorant and profligate, they slumber in criminal supineness, at the moment when the cause of religion suffers for want of the well directed efforts of all its professed friends. They lament the evils which wear such an alarming aspect, and call for a speedy remedy. They would rejoice in reformation. But when their obligations to assist in those measures, which are adapted to effect it, are unfolded, they excuse themselves, and refuse to give any support. They cannot rise above the censure of mortals, and therefore rest satisfied with good wishes and fair speeches. A dread of reproach appears a formidable obstacle to the discharge of their duty, and they timidly yield to discouragement and despondency. This may not be the only obstacle, that prevents so great a portion of the moral strength of the community from being summoned to benevolent exertion, or from opposing the swelling torrent of licentiousness; but it is one of no small magnitude; and its influence is discernible, not only in the cases already alluded to, but in many others. It appears in the conduct of the Christian in his various relations. View him in his intercourse with the world, where he has an opportunity of exemplifying in his own life, the several virtues of Christianity. Here he may reduce to practice the religion he professes, and testify to all around him, by example, his disapprobation of the sinful customs and



practices of men. But how common is it for him to adopt these, as the rule of his conduct, instead of the pure and self-denying commands of Jesus Christ. How frequently does he resist the light of a clear and convinced conscience, and live in the neglect of social and relative duties, to escape censure and reproach. If we follow him into the social circle, we find him backward to introduce religious conversation, lest he should excite uneasiness, and draw on him the displeasure of the company. Here, he not only deliberately conceals the light of a Christian profession and example, from fear of offending or being thought singular; but adopts that worldly conversation, which is congenial to the feelings of the irreligious.

Does he stand at the head of a family? We find him often declining to officiate as priest of his own house; and in excuse for such neglect, he pleads his exposedness to the derision of those about him. Is he separated to the labors of the gospel? Even in this character, he does not always execute that awful trust with a fearless fidelity. Whatever be his religious opinions, if they differ materially from those of his hearers, instances have occurred, in which he exhibits them in general and loose terms, and thus he has voluntarily deceived, lest he should displease them. In all such cases, and every other in which we can trace the fear of man, the creature is more regarded than the Creator. The friendship of the world is cherished at the expense of religious obligations, and opportunity is given for the adversary to take the field without a competition.

The influence of the fear of man, is greatly to be deplored, and suggests to us the necessity of being guided in all our temporal and religious concerns, by the fear of God. Him we ought to fear more than man. Man is a worm of the dust, a creature of yesterday, and destined, however proud and splendid, rich and honorable, to fall before the stroke of sickness and death. He is deceitful, corrupt, and changeable. His friendship alloyed and treacherous, is often cancelled without cause, and succeeded by enmity and injuries. He defames the character, on which he once lavished extravagant praise. His vengeance, if executed in its most dreadful forms, can at most do no more than kill the body. It cannot reach beyond the grave. It is the extremity of folly to put the impotence of such an insect in competition with the power of the great Eternal, who will always exist to bless his people, and punish his impenitent enemies. The immutability of his being, perfections, and purposes, inspires confidence and hope in all holy, and terror and alarm in all wicked, beings. We are furnished with awful and decisive proof, not only from this immutability of his character, but from his word, and the exhibitions of his providence in the world, that he views sin with great displeasure, and is determined to punish it. His character forms the basis of godly fear; a fear which produces reverence of his name, and inclines us to respect and obey his commands.

In the exercise of this Christian grace, we shall in a good measure be obedient to God, shall enjoy peace and quietness of mind, be prepared to mingle with the inhabitants of heaven, and to join with unwearied delight and ardor in the praises of eternity. None can be admitted to this company of exalted beings, but those who are assimilat-

ed to them in temper, such as fear, love, and obey God. All but these, will be excluded from the kingdom of holiness and purity, and be consigned to the regions of anguish and despair. C. C. M.

## LETTERS TO A FRIEND. NO. IV.

(Continued from vol. xiv. p. 441.)

*My Dear Friend,*

DID you know what shame and condemnation I felt on receiving your letter, you would not wonder at my backwardness in attempting any reply. I had hopes every day that I should better know how to estimate its contents, to comprehend the subjects of it, and to tell you, that my mind was as much elevated in contemplating their infinite magnitude as your own. But I am discouraged; I seem to sink lower, and to see every thing in a smaller extent, except my own unmeasurable distance from all substantial good. O that I could say this, and be deeply humbled and abased by it, so as to shrink into nothing, and never dare to breathe or think any thing like self-sufficiency. Twice have I attempted writing, and yesterday dated my letter; but was unequal to the task; my mind appeared so contracted and grovelling, and so much hypocrisy and deceit were in my heart, that I might have written something I did not feel; and now I am equally unable as ever; but another letter this morning constrains me to attempt something.

I could wish you knew how condemned I feel. I have desired to be overpowered by an apprehension of the Lord's goodness; but am so far from it, that I would say no more till I am humbled. Let not a word escape me, till it may be the genuine expression of gratitude, in some measure proportionate to his favors. The sentiments of my soul are neither those of humility nor dependence. I am deeply conscious of guilt, and every new call to duty, and every favor, appear to aggravate my ingratitude. The demands for my sympathy, activity, and diligence, seem innumerable; and I mourn the miserably feeble manner in which I meet them, and blush at the recollection of my performances. O that I was willing to be helpless, that I might learn where my strength is. Will my heart always refuse to submit to my God and my Savior?

Distinguished stations of usefulness are rare; and may it not be feared a proud spirit which covets them; one which has a stronger desire for the enjoyments of their splendor, than to be the instrument of imparting their blessings. Methinks I would be made willing to undergo any state of trial, if I might be thus purified, and prepared for the duties assigned me in providence. I am at times, or imagine myself to be, greatly desirous of living only for God, and being made a blessing to his people; but my life contradicts all these impressions. Must I ever feel so deeply condemned, and seem to complain, that I am accountable. Being now under fresh obligations to increase in knowledge and experience, to communicate, and do good, shall I make no return? Is all this offered to one so selfish and insensible, as to be incapable of estimating the favors of heaven, or of attaining from the bestowment any expansion of soul?

Yours, &c.



# MISSIONARY HERALD.

No. 4.

APRIL, 1819.

VOL. XV.

## ANGLO-CHINESE COLLEGE.

*General Plan of an institution forming at Malacca, under the superintendence of the Rev. W. Milne.*

I. *The Name.* The institution is to be designated, *The Anglo-Chinese College*. This appellation is thought more appropriate than Academy, School, or any other name, which occurred when the plan was originally formed.

II. *The Object.* The object of the College is the reciprocal cultivation of Chinese and European Literature. On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language with European literature and science will be made accessible to the Ultra-Ganges nations, who read Chinese. These nations are China, Cochin China, the Chinese Colonies in the eastern Archipelago, Loochoo, Corea, and Japan. It is hoped, that this course of proceeding will ultimately have a favorable influence on the peaceable diffusion of Christian principles, and the general civilization of the eastern hemisphere.

III. *What the College will afford to Students.* 1. The College will be furnished with an extensive Chinese library, and a collection of all such European books as bear upon its object; viz. Books of general literature and science, with such as treat of the language, history, manners, &c. of the nations above specified.

2. European Professors of the Chinese language, capable also of communicating European learning, and native Chinese Tutors. The European Professors will be Protestants.

3. Accommodations in the College for a limited number of students, at rates hereafter to be mentioned. Those students who maintain themselves, may, if they please, lodge in the town as is the case in Europe.

4. A fund will be formed for the maintenance of poor native students.

5. To European students the Chinese language will be taught, for such purposes as the students choose to apply it, to religion, to literature, or to commerce.

6. To native students the English language will be taught, geography, history, arithmetic, and such other branches of learning as time may afford; together with moral philosophy, Christian theology, and their own classics.

7. There is at the station an English and Chinese press, which literary students may avail themselves of, and it is intended to form a Botanic garden on the grounds of the College, to collect under one view, the tropical plants of the eastern Archipelago.

IV. *Who will be admissible.* Persons of any nation of Europe, or of the continent of America, belonging to any Christian communion, bringing with them respectable recommendation as to their moral habits and the objects they have in view, will be admitted. Persons from European universities, having travelling fellowships; Christian missionaries; and persons belonging to commercial companies, or attached to national Consuls, will be admitted.

Native youths of any of the above named countries, who either support themselves, or who may be maintained by Christian societies, or by private gentlemen, who wish to serve native youths by giving them an English education. These native youths shall not be required to profess the Christian religion, nor will they be compelled to attend Christian worship; they will, however, be invited to do so; and the good order of the institution will require their attendance on all lectures given publicly.

V. *Continuance in the College.* The period of continuance in the College must depend on circumstances to be arranged hereafter.

VOL. XV.

VI. *Resources.* The resources of the College will be fees, paid by Europeans or native students who maintain themselves, or are maintained by their patrons or friends, and voluntary contributions.

VII. *Management.* The management of the College and its funds to be placed in the hands of a Patron and Trustees.

Any small subscription from two dollars and upwards, to the general purposes of the Anglo-Chinese College, or to any particular part of the plan, will be thankfully received in behalf of the object by the Rev. W. Milne, Malacca; or by the Rev. Dr. Morrison, China.

In order to furnish full information to the public, respecting the progress made towards establishing the Anglo Chinese College, it is here mentioned, that there is already appropriated to it a piece of ground for the site of the College, originally granted by the Honorable Company's Penang Government, to be sanctioned by the Dutch authorities. One thousand pounds for the building, by the originator of the plan, and an annual subscription of one hundred pounds for five years. One hundred pounds towards the College Library, by Samuel Ball, Esq. A donation of 50*l.* and an annual subscription of 12*l.* 10*s.* for four years, by J. Molony, Esq. A donation of 100*l.* by a friend to the cultivation of the Chinese language. T. C. Smith, Esq. 10*l.*; subscription by Charles Magnial, Esq. 50*l.*; I. F. N. Daniel, Esq. 10*l.*; Thomas Dent, Esq. 30*l.*; I. Reeves, Esq. 20*l.*; C. Marjoribank, 25*l.*; W. S. Davidson, 105*l.*; (one hundred guineas.) I. F. Roberts, 75*l.* 10*s.*; (seventy guineas.)

#### SPECIMENS OF INDIAN IMPROVEMENT.

Our readers have been made acquainted with the character of Catharine Brown, a member of the school at Brainerd; and have sympathized with her in the affliction which she experienced, in being torn from a place so strongly endeared to her. An account of this separation, which took place Nov. 20, was inserted in our number for Jan. p. 45. The following letter was written by her, from her father's house, to Mr. and Mrs. Chamberlain, her instructors at Brainerd. We have the original in our possession; and have altered the grammar in two sentences only, but the sense in none. Let the reader bear in mind, that this young woman, when she joined the school, could only read in syllables of three letters; that she then knew nothing of God or duty, of Christ or salvation; and that she enjoyed the benefit of instruction for only fourteen or sixteen months. The letter was written from the overflowings of her own heart, when she was far removed from Christian society, and from intercourse with any person of a cultivated mind. We are happy to add, that she rejoined the school in February. We have not learned what produced this change in her father's plans, or how long she may be expected to stay.

*Fort Deposit, Dec. 12, 1818.*

My dearly beloved Brother and Sister Chamberlain,

I JUST sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past, never to return.

Dear friends, I weep; my heart is full; tears flow from my eyes while I write; and why is it so? Do I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust Him for every thing? O yes, his ways are best, and he has graciously promised that "all things shall work together for good to those that love him." But do I love him? have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me, and lead me in the way of eternal life.

Since I left you, I have led a very lonesome life, and not heard the Gospel preached but once; that is, when Father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, and heard a knocking at the door. I bid them come in; and who but brother Milo appeared. I inquired if any body was with him. He said his father was at the door. That rejoiced me very much, and I enjoyed very much while they were here. Blessed be God for sending them here to instruct us.

I am here amongst a wicked set of people, and never hear prayers, nor any godly conversation. O my dear friends, pray for me: I hope you do. There is not a day passes but I think of you, and the kindness I received during the time



I staid with you. It is not my wish to go to the Arkansaw; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praises of God. However, I bear it as well as I possibly can, trusting in our dear Savior, who will never leave nor forsake them, that put their trust in him.

It may be possible, that I may see you once more; it would be a great happiness to me if I don't go to the Arkansaw; perhaps I may; but if I should go, it is not likely we shall meet in this world again:—but you will excuse me, for my heart feels what I cannot express with my pen. When I think and see the poor thoughtless Cherokees going on in sin, I cannot help blessing God, that he has led me in the right path to serve him.

Father will start to the Arkansaw about some time after Christmas; but, I am not certain that I shall go.

I thank you for your kind letters. Do write to me every opportunity.

I shall conclude with my love to all my brothers and sisters at Brainerd. Sister Flora, do kiss all the children for me. I shall expect letters from all the little girls. O may we meet at last in the kingdom of our blessed Savior, never more to part. Farewell, my dear brother and sister, farewell.

From your affectionate sister in Christ,  
Mrs. Flora Chamberlain.

CATHARINE BROWN.

The following letter was written by a native Cherokee woman, the first known convert to Christianity in that tribe, and a member of the church at Spring-place, under the care of the Rev. John Gambold. It was addressed to a gentleman at the seat of government, whose benevolent regard for the Indians was known to the writer, and whose official duty makes him perpetually acquainted with the state of their affairs.

As to the letter itself, it needs no recommendation from us. The heart that is not touched by its simple and powerful eloquence would be unaffected by any thing which we could say. In copying the letter not a word was altered, omitted, inserted, or transposed.

"Honored Sir,

Mountjoy. Jan. 15, 1818.

"You often write to my dear brother Gambold, and I hear that you are a true friend to the poor despised Indians. God bless and reward you for it; and grant you long life and happiness.

"Now, as my uncle, Ch. Hicks, is gone to Washington, to plead our cause before our dear father the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favor: for we, poor Indians, feel very much humbled.

I really know if our friends there with you knew our situation, they would sincerely pity us. Oh for the sake of God's love and mercy pity us! If we do not get help from that quarter, we are undone.

"Our neighboring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Savior; they set wicked examples before the poor ignorant Indians; they insult our poor people, who bear it patiently. I cannot cease from weeping to our merciful Savior to shew mercy to us, and help from the hand of our oppressors. We are persuaded if our honored father the President could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their Father, crying to have pity on them.

"Since I have experienced grace and mercy from my dear Savior, and have become truly happy in him and with his children, it is my constant prayer, that my whole dear nation might enjoy the same blessings that I enjoy.

"This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few, who have embraced Christianity, we shall be driven away from the land of our fathers, which is as dear to us as our own lives; from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again. Dear Sir, I declare I would prefer death to such a life again.

"I am in hopes, and many more with me, that our beloved father the President will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God the father of all mankind will incline his heart to consider

our case and help us. Oh Sir, I implore you, for the sake of the dear crucified Savior, who shed his blood for the poor red, as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those, who are ready to perish, will come upon you, and the great Judge of all flesh will, at the great day of retribution, remember your kindness to our poor people.

"I take the liberty to subscribe myself your humble friend," — — —

#### FOREIGN MISSION SOCIETY OF WISCASSET.

Accompanying the donation of \$100 from the Foreign Mission Society of Wiscasset, was a letter to a friend in this town, by whose permission we make the following extracts. It were desirable, that in a country so abundant in its resources as ours, the inhabitants of each district might discover the most successful methods of applying its natural advantages, and devoting some portion of its abundance to the great work of doing good.

"Dear Sir,

Wiscasset, Feb. 17, 1819.

"We enclose through you our missionary tribute of 1818, to the Treasurer of the American Board, and a brief statement from our last Report accompanying it.

"I am quite sanguine, as you know, concerning these missionary sheep, and have been from the beginning. We are not in a favorable region for any considerable engagedness in such labors; but, notwithstanding the too general apathy in the cause of missions, and many misfortunes to our little flock,\* we have kept the Society alive, and are beginning to go on with it steadily. That much might be done, may now be proved from what we have done. Twenty farmers in the neighborhood of Wiscasset are now keeping, without charge to the Society, a missionary sheep; and they all appear to take pleasure in doing it. I doubt not we shall do better another year, as our plan and its operations are but just beginning to be known, even among our own people; and I suppose 30 more sheep might be kept as easily as these 20 are. Our mere subscription in money is so small, that were it not for this method of keeping sheep, connected with it, we should have no Society at all in this place, and of course no anniversary, no contribution. Even the money contributed and subscribed is, therefore, to be attributed to this. The case would be similar in other towns. A Society in any farming town, having 20 sheep kept gratuitously, would, by its anniversary contribution, and small money collections from individuals, raise half or quite as much more as its sheep produced, none of which would be collected without such or some similar measure.

"We have *two* sheep in Edgecomb, *one* in Woolwich; and we expect the latter town will soon have a society of its own for this purpose, which may do as well, or better, than we have done; as an agricultural town they are better able."

*Extract from the Report of the Trustees of the Foreign Mission Society of Wiscasset, for 1818.*

"Balance in the treasury at the close of 1817,	-	-	-	\$41 92
Annual subscriptions during the year,	-	-	-	14 00
From missionary boxes kept at prayer meetings,	-	-	-	3 40
Donations and contributions after sermon at the annual meeting,	-	-	-	20 59
				<hr/> \$79 91
From sale of lambs raised and subscribed,	-	-	-	17 78
From sale of wool,	-	-	-	22 53
From sale of stock replaced by lambs,	-	-	-	4 00—44 31
				<hr/> \$124 22
Contingent expenses,	-	-	-	\$6 72
Paid for two sheep,	-	-	-	6 00
Forwarded to the Treasurer of the American Board,	-	-	-	100 00—112 72
				<hr/> \$11 50
Balance to be carried to a new account,	-	-	-	

\* For the origin, plan, and earliest operations of this singular and very laudable association, see the Panoplist for March, 1816, vol. xii, p. 138.



"The Society's flock at the close of 1817, consisted of 17 sheep: of which only 5 were kept without expense. It now consists of 23, for all which *gratuitous* keeping is provided. Our annual money subscription is only \$14; subscription of lambs 4, and keeping of 23 sheep. We calculate our sheep and lambs to produce at least \$60 next year, which, with the balance on hand, and the expected contributions, will enable us to pay \$100 to the support of missions, as heretofore. The Society has reason to be thankful for the success attending the execution of its plan, which at first was new, and a year or two attended with discouragements which they could not control. Its business is now rendered easy; our farmers understand its object; and are pleased with sharing its success. We may reasonably hope to increase our flock, without additional expense."

## DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,  
RECEIVED DURING THE MONTH OF MARCH, 1819.

Total.

Addison, Vt. Mr. John F. Goodrich, for educating heathen children, by the Rev. T. A. Merrill,	\$3 00	
Alstead, N. H. Three friends of missions, by the Rev. Levi Lankton,	3 25	
Andover, Con. From Mrs. Anna Dagget, for the translations,	3 00	
Antrim, N. H. A Society of young men, by Mr. James Wallace, for the distribution of the Scriptures among the heathen,	8 70	
Arkport, N. Y. From "Juvenis," for the translations,	9 00	
Athens, Clark County, Geo. A collection after a sermon by the Rev. C. Washburn,	44 00	
Augusta, N. Y. The Congregational society, a New-year's gift, on the first Sabbath in Jan. by the Rev. Levi Parsons,	35 18	
The young people's Society, for ed. hea. youth at Cornwall,	6 50	41 63
Baltimore. The Juvenile Mite Soc. in Mr. Boisseau's school, for the For. Miss. School,	20 00	37 38
Benson, Vt. The Aux. For. Miss. Soc. half of which is for the Cherokee mission, and half for missions abroad,	29 00	
Children in a Sabbath school, for the Cherokee school,	1 00	
Berlin, Con. From ladies, by the Rev. S. Goodrich, for the Cherokee school,	1 00	
From do. for Bombay school,	1 50	2 50
Bethesda, Geo. A collection by the Rev. C. Washburn,	16 56	
Boston. From J. P. B.	5 00	
The monthly concert of the Old South and Park Street churches, for the mission to Jerusalem,	30 00	183 01
A society of ladies in Park Street church, for the education of a child in Ceylon, to be named SERENO EDWARDS DWIGHT,	12 00	
Pupils in the school of the Rev. William Jenks, for the ed. of hea. children in America and abroad,	2 21	
Carlisle, Ms. The monthly concert, by the Rev. Paul Litchfield, for the western mission,	5 54	17 44
Collected in the congregation,	10 50	16 04
Charleston, S. C. Ladies, for a child named TRUMAN OSBORN, 2d payment,	30 00	60 00
Concord, Ms. Individuals, by the Rev. Dr. Ripley, for ed. hea. chl. in India,	20 00	40 00
Cornish, N. H. A contribution, by the Rev. H. Woodward,	25 41	
Dedham, Ms. An elderly lady in the south parish, by the Rev. Mr. Cogswell,	2 00	
Durham, N. Y. From the first Presbyterian church by the Rev. Seth Williston,	10 00	
Contribution at three monthly concerts, by the Rev. S. Williston,	12 00	
Dea. N. Baldwin, a part of the premium on the manufacture of cloth,	7 00	
A small Bible class of girls, for the ed. of a hea. child,	1 68	
Received for 1 vol. of the Miss. Herald,	1 20	
An old friend of missions,	8 80	40 68
The Fem. Cent Soc. by Mrs. Sybil Hart,	35 50	324 51
East-Bloomfield, N. Y. From Ira Bixby, by Mr. N. Whiting,	5 00	
East-Haddam, Con. A young lady, for the For. Miss. School, by the same,	5 00	
A lad of 8 years, received as premiums for being at the head of his class,	1 00	
Ellington, Con. Children's Mite Soc. in the centre school district, for ed. hea. children,	2 56	
Ellsworth, O. A friend of missions, by T. Dwight, Esq.	1 00	

		Total.
<i>Elmira, N. Y.</i> From Abigail Cleves, remitted by the Rev. Mr. Dwight,	2 00	
<i>Enosburgh, Ver.</i> The monthly concert for prayer, by Solomon Williams, Esq. for the mission at Brainerd,	14 80	
<i>Fairfield, Co. Con.</i> the western district, by M. Marvin, Esq. remitted by H. Hudson, Esq.	21 00	628 25
<i>Farmington, Con.</i> The Young Men's Soc. for ed. hea. children and youth, for the school at Cornwall. by H. Hudson, Esq.	26 50	56 50
<i>Fortville, Cherokee Nation,</i> Mr. Charles R. Hicks,	60 00	
<i>Foxborough, Ms.</i> The monthly concert for prayer,	8 00	72 52
<i>Glastenbury, Con. Fem. For. Miss. Soc.</i> by Mrs. Betsey Hall, remitted by H. Hudson, Esq.	27 00	99 21
Auxiliary, do. do. by Mr. Oliver Hale,	14 50	88 71
<i>Gloucester, Ms.</i> Mr. William Dane, by the Rev. Levi Hartshorn, for hea. children in India,	10 00	
For the school among the Indian children of our own country,	10 00	20 00
<i>Granby, Con.</i> The Fem. Benev. Soc. for the school at Cornwall, by Chloe Robbins, remitted by H. Hudson,	17 00	33 00
<i>Greensborough, Vt.</i> Several ladies, the avails of ornaments formerly worn, by the Rev. L. Parsons,	1 62	
<i>Hanover, N. H.</i> A contribution in the village at Dartmouth College, by the Rev. H. Woodward,	38 18	
Three children in do.	36	
<i>Harford, Penn.</i> Fem. Cent Soc. by H. Hudson, Esq.	14 00	72 08
<i>Hartford, Con.</i> Young Ladies' Soc. in Mr. Strong's school, for the ed. of children at Bombay, by do.	13 30	
A lady in do. for the mission school at Brainerd, by do.	1 00	
<i>Hartford, Ver. (Dothan.)</i> A contribution, by the Rev. H. Woodward,	10 06	
<i>Haverhill, N. H.</i> A child, by do.	50	
<i>Hebron, Con. Fem. Benev. Soc.</i> by H. Hudson, Esq.	6 00	
<i>Herkimer Village, N. Y.</i> From several gentlemen, a subscription, by the Rev. L. Parsons,	47 25	
Several ladies,	6 75	
Fem. For. Miss. Soc. by Hitty C. Maynard, Secretary,	11 00	65 00
<i>Killingworth, Con.</i> Mr. William Wellman, for the school at Brainerd, by H. Hudson, Esq.	2 00	111 00
<i>Kingston, Penn.</i> The Hea. Miss. and School Soc. by H. Buckingham, Esq.	9 00	36 23
A contribution on the 4th of July last, by Rev. Phineas Camp,	7 00	
<i>Knoxville, Ten. Col. Morgan,</i> toward setting up a printing-press in the Cherokee Nation,	65 00	
<i>Lancaster, N. H.</i> Contribution, of which \$3 are for the Cherokee mission, by the Rev. Joseph Willard,	18 37	
<i>Lebanon, N. H.</i> Contribution, by the Rev. H. Woodward,	31 48	
<i>Lisle, N. Y. (Broome Co.)</i> Fem. Cent Soc. by Phebe Squire, for missions to the Amer. Indians,	50 00	111 00
<i>Ludlow, Ver.</i> Fem. Cent Soc. by Mary Read, Treas. remitted by Dea. N. Coolidge,	13 22	
<i>Lyme, N. H.</i> Contribution, by the Rev. H. Woodward,	8 50	
<i>Madison, N. Y.</i> The following individuals, by the Rev. Levi Parsons, viz.		
Jonathan Pratt, \$5 50; Samuel Curtis, \$5,	10 50	
Rev. Ezra Woodworth, \$5; Gilbert Tompkins, \$5,	10 00	
Jonathan Brown, \$5; Samuel W. Gold, \$3,	8 00	
S. Goodwin, David Dix, E. Putnam, \$2 each,	6 00	
Donations from several gentlemen,	14 00	
Do. from several ladies,	17 55	
The Fem. Cent Soc.	3 50	15 50
Avails of contribution in districts,	6 66	
Several little children,	62	
A young lady,	50	77 33
<i>Mansfield, Con. (north par.)</i> Fem. Char. Soc. for the Cherokee mission, by H. Hudson, Esq.	16 00	
<i>Marietta, O.</i> A friend, for the school at Cornwall, by H. Hudson, Esq.	5 00	
<i>Mexico, N. Y.</i> A contribution, by the Rev. Mr. Dixon, remitted by Rev. L. Parsons,	1 35	
<i>Middletown, Con. (Upper Houses.)</i> Young Men's Soc. for ed. heathen youth, by H. Hudson, Esq.	15 50	25 50
<i>Middlesex, Co. Ms.</i> From B. S. the proceeds of an action commenced against a profane swearer,	5 00	
<i>Middlesex, Co. Con. For. Miss. Soc.</i> by H. Hudson, Esq.	75 25	701 80
<i>Monson, Ms.</i> The monthly concert, by the Rev. Alfred Ely,	7 00	
<i>Newark, N. J.</i> Contributions at the monthly concert in the first Presbyterian church, during the last eight months, by the Rev. Dr. Richards,	101 57	198 39



		Total.
A young lady, for the support of a child in Ceylon, to be named ELIAS BOUDINOT, a semi-annual payment,	6 00	
A class of colored people in the Newark Sabbath school, by the same lady,	1 00	
Newburyport, Ms. An unknown person, by Mr. S. Tenney, for American Indians,	10 00	
New-Haven, Ver. Fem. Char. Soc. by the Rev. Thomas A. Merrill, for instruction of heathen children,	20 00	
New-Hartford, N. Y. Two young ladies, by the Rev. L. Parsons,	1 25	
D. W. Randall, Truman Kellogg, Cynthia Risley, Gideon Savage, Daniel Eels, Dolly Wells, Hunting S. Pierce, Thomas Williams, Rev. N. Coe, Samuel Hiccox, William Curtis, Gustavus Kilburn, Jacob Sherrill, Lewis Sherrill; \$5 each,	70 00	
Smaller donations from 12 gentlemen,	15 94	
Donations from several ladies,	20 34	
From several little children,	82	
A contribution,	6 47	114 82
New-Lisbon, N. Y. A Female Society, by the Rev. L. Parsons,	10 00	
New-Providence, N. J. The Fem. Juv. Soc. for ed. hea. children, by the Rev. Elias Riggs,	18 00	36 00
Norfolk, Con. Mrs. Sarah Battell,	12 00	
A young female in do. for the same object,	25	
Norwich, Ver. Contribution by the Rev. H. Woodward,	9 90	
Fem. Mite Society,	3 94	
A friend of missions,	2 00	
Do. for heathen children,	1 00	
Miss A. H. E. seven years old,	1 50	
Two friends of missions, \$1 each,	2 00	20 14
Orford, N. H. Contribution by the Rev. H. Woodward,	4 75	
A subscription,	5 00	9 75
Orwell, Ver. The Fem. Cent Soc. by the Rev. T. A. Merrill,	33 35	125 40
Paris, N. Y. (Union Society,) by the Rev. L. Parsons, from the following sources, viz. A contribution,	13 21	
Gardner Avery, \$8; Betsey Avery, \$5,	13 00	
R. Blount, \$2; seven gentlemen, \$1 each,	9 00	
Nine individuals, 50 cents each,	4 50	
Smaller donations,	1 50	41 21
Philadelphia. The Juvenile Miss. Soc. in the second Dutch Reformed church, for educating a child among the Cherokees to be called DAVID PARKER, by Miss Whitehead,	10 00	
Mrs. Flintham, by the Rev. Dr. Worcester,	5 00	15 00
Pittsfield, Ms. The monthly prayer meeting, by the Rev. H. Humphrey,	15 00	28 00
Plainfield, (Meriden par.) N. H. A contribution, by the Rev. H. Woodward,	11 50	
Randolph, Ver. The Fem. Cent Soc. by the Rev. A. Finney,	20 25	100 95
Rocky Hill, Con. A lady, for the school at Brainerd, by H. Hudson, Esq.	2 00	
Rome, N. Y. From the following sources, by the Rev. L. Parsons, viz. A contribution in the Presbyterian church at the close of divine service,	36 71	
The Missionary and Tract Society,	36 00	
Stephen Hubbard \$10; Rev. Moses Gillet, \$5,	15 00	
Darius Davenport, \$3; Timothy Jarvis, \$2,	5 00	
Joy Hatheway, \$1; George Brown, \$1,	2 00	
From several females, \$2 50; Wheeler Barnes, \$5,	7 50	
An individual,	25	102 46
Royalton, Ver. A contribution, by the Rev. H. Woodward,	12 00	
St. Alban's, Ver. A charity box kept by several young ladies, by Horace Janes, Esq.	1 50	
St. Johnsbury, Ver. The monthly concert,	10 24	83 50
Sangerfield, N. Y. From the following sources, by the Rev. L. Parsons, viz. Contribution by the children in the first school district,	9 06	
Contribution at a conference in do.	7 79	
Do. at a church meeting in the centre district,	12 75	
From the Fem. Cent Society,	30 00	
From several ladies,	31 08	
Josiah Miller, \$10; Levi Day, \$5; a friend, \$5,	20 00	
Oliver Norton, \$2; William F. Winchell, \$2,	4 00	
A friend, \$2; William Ferguson, \$2,	4 00	
Dr. Palmer, \$2; Daniel Owen, \$1 12,	3 12	
J. Hubbard, John Haven, Horace Kellogg, H. Newbury, R. Montgomery, Joseph Tenney, Daniel King, Thomas King, Samuel Miller, Josiah Bacon, \$1 each,	10 00	
A. Townsley, \$5; C. M. Clark, \$1 25; Uri Beach, \$2 50,	8 81	

J. Ferguson, 50 cents; several donations, \$4 37,	4 87		
Alpha Miller, \$3; Abel Drury, \$1,	4 00	149 48	Total.
<i>Savannah, Geo.</i> The venerable Mrs. Ann Clay, for educating a hea-			
then child, to be named in memory of her son, the late Rev. JOSEPH			
CLAY, of Boston, by the Rev. Dr. Kollock,			
		30 00	
An unknown benefactor, a communicant of the Rev. Dr. Kollock's			
church, (half for the Cherokee school, and half for the school fund			
generally.)			
		100 00	
<i>Scituate, Ms.</i> A friend to missions, for the For. Miss. School,		2 00	
<i>Sherburne, N. Y.</i> From the following persons in the first Congrega-			
tional society, by the Rev. L. Parsons, viz.			
From Elias Babcock, \$35; A charity box, \$35 44,	70 44		
Joshua Pratt, \$10; Benjamin Rexford, \$10,	20 00		
Willard Welton, for the mission to Judea,	5 00		
P. and S. Davidson, \$5; Ephraim Whitney, \$5,	10 00		
H. Storrs, \$5; Enoch Benedict, \$5,	10 00		
Salmon Lathrop, \$5; H. N. Fargo, \$5,	10 00		
E. Foster, \$5; Z. W. Elmore, \$6, for the mission to Judea,	11 00		
Calvin Coe, \$5; Josiah Lathrop, \$5, for the mission to Judea,	10 00		
Amos Lord,	5 00		
James Coolidge, Lyman S. Rexford, Samuel H. Williams, E. W.			
Bliss, (for the western Indians,) Timothy Hatch, \$3 each,	15 00		
G. M. Gilford, Samuel Gould, Rufus Rose, John Hibbard,			
George Remington, Eli Lee, Lyman Hastings, \$2 each,	14 00		
W. Newton, G. Glesson, two friends of missions, Stephen Bene-			
diet, Ezra Lathrop, Noah Robinson, N. B. Brown \$1 each,	8 00		
E. Whitney, 50 cts. A donation, 50 cts.	1 00		
From several children,	4 93		
From several ladies,	19 63	214 00	
From the second Congregational society, as follows; viz.			
A contribution, \$16 38; Charity box, \$3 28,	19 66		
Isaac Tate, \$5; Isaac Foote, jun. \$5,	10 00		
Lewis Lathrop, \$3; Joseph Adams, Joseph Long, Luther			
Rowen, \$2 each,	9 00		
Abraham Raymond, a friend, L. Hammond, John Foote, Allen			
Hammond, J. Collins, J. Billings, \$1 each,	7 00		
Mary Talbot, N. B. Mead, G. Hammond, Joseph B. Leonard,			
50 cents each,	2 00		
Stephen Leonard, 25 cts.; Donation, \$1 09,	1 34		
Joel Rexford, Israel Farrell, \$1 each,	2 00	51 00	
<i>Simsbury, Con.</i> Thomas Case, by Dea. Geo. Goodrich, remitted			
by H. Hudson, Esq.			
	5 00		
Several persons in do. by do.	8 50	13 30	
<i>Southold, L. Isl.</i> From the Rev. Lathrop Thomson,			
		25 00	
<i>South-Reading, Ms.</i> A friend of missions, for the ed. of hea. children in			
N. America, by the Rev. R. Emerson,			
		1 00	
<i>Springfield, N. J.</i> Charitable Soc. for ed. hea. children, by Mrs. Mary			
Ten Broeck,			
	4 25	34 25	
<i>Stockholm, N. Y.</i> Fem. Soc. for the western mission, by Esther Sta-			
ples, Treas. remitted by the Rev. T. A. Merrill,			
	13 00	24 00	
<i>Utica, N. Y.</i> By the Rev. L. Parsons, from the following sources, viz.			
Collected at the close of worship in the Presbyterian church,	100 18		
A Varick, \$20; Samuel Stocking, \$20,	40 00		
Stewart & Williams, \$20; J. Bradsh, \$10,	30 00		
Daniel Thomas \$10; R. R. Lansing, \$10,	20 00		
James Van Rensselaer, \$10; N. Butler, \$10,	20 00		
Jeremiah Van Rensselaer, \$10; James Dana, \$5,	15 00		
J. N. Doolittle, \$5; Moses Bagg, \$5; A. White, \$7,	17 00		
D. W. Childs, \$5; Amos G. Hull, \$5; N. Williams, \$3,	13 00		
B. Merrill, \$3; Mr. Ludlow, \$3; S. J. G. \$3,	9 00		
Merrill & Hastings, \$3; E. Vernon, for the miss. to Judea, \$3,	6 00		
P. Powers, \$3; J. N. Rathbone, \$2; Delia Aiken, \$3,	8 00		
Several individuals,	22 50	300 68	
<i>Warner, N. H.</i> The monthly concert, for ed. hea. children,			
	3 34		
Do. Do. for missions,	2 91		
The Society for Educating Heathen Children,	4 70	39 70	
Children of the Rev. J. Woods,	1 22	12 17	
<i>Wethersfield, Con.</i> Fem. For. Miss. Soc. by H. Hudson, Esq.			
	66 26	478 36	
<i>Whitesborough, N. Y.</i> By the Rev. L. Parsons, from the following sources, viz.			
A contribution,	22 50		
Hon. Jonas Platt, \$10; Hon. Thomas R. Gold, \$10,	20 00		
W. G. Tracy, for the school at Cornwall,	5 00		



Rev. John Frost, \$5; T. Sill, \$5,	-	-	10 00	
J. B. Pease, \$5; Mary A. Curtenius, \$5,	-	-	10 00	
William Eells, \$3; Charles Mosely and his family, \$3 87,	-	-	6 87	
G. G. Lansing, for heathen children,	-	-	3 00	
S. Newton Dexter, Joseph Beebe, Louis White, \$2 each,	-	-	6 00	
Contribution in different districts,	-	-	7 44	
Two ladies, \$2; Newton Mann, \$1 50; Mr. Walcott, \$1 50,	-	-	5 00	
Several individuals, \$1 each,	-	-	12 00	107 81
Windsor, Con. From young ladies, for ed. hea. youth in this country, by Sarah M. Sillet, remitted by H. Hudson, Esq.	-	-	48 00	
Fem. Benev. Soc. by Mrs. S. Ellsworth, for the Cherokee miss by do.	-	-	30 00	
Winfield, Herkimer Co. N. Y. Fem. Char. Soc. by Anna Luce, Sec'y.	-	-	12 00	29 95
Worcester, Co. Ms. The Religious Char. Soc. by the Rev. Joseph Goffe, Treasurer,	-	-	29 30	1,045 73
<i>The residence of the following persons is unknown.</i>				
From the Rev. W. R. Weeks, by the Rev. L. Parsons,	-	-	5 00	
The Rev. Mr. Bingham, a missionary,	-	-	80	
<i>Total of Donations received in March, \$2,983 94</i>				

**EXTRACT OF A LETTER FROM THE REV. ARD HOYT, TO ROBERT RALSTON, ESQ. OF PHILADELPHIA, DATED BRAINERD, CHEROKEE NATION, JAN. 10, 1819.**

VERY DEAR AND MUCH RESPECTED FRIEND,

YOURS of July 17, and the clothing prepared by some of the benevolent Ladies of your city, arrived on the 8th inst.

I shall not attempt to describe my feelings, or the feelings of my family, at the reception of this very seasonable supply. Every article will be of use in our numerous family, and many of the garments were needed the very moment of their arrival, to clothe (if not the naked) those that were nearly so. The tracts will find readers here in this wilderness, and the several reports you so obligingly forwarded have cheered our hearts. We have been particularly delighted and animated by the first report of the Philadelphia Sunday and Adult School Union.

The value of the contents of this box was greatly increased by the circumstances under which they were procured and forwarded. If the piety of Dorcas was evinced by the coats and garments which she made to clothe the needy under her eye, can we say less of those benevolent sisters who have done the same for the destitute whom they have never seen? To the precious children of our charge we could and did say, Behold the effect of the religion of Jesus—that religion which we teach and recommend to you and your people.

You can scarcely conceive, my dear brother, what a help it is to missionaries among the heathen to receive supplies in this manner—not merely nor chiefly as supplying their temporal wants, relieving them in their bodily labors, which is indeed a great help, chiefly as exemplifying the excellency of our most holy religion. Such conduct commends itself at once to the conscience of the rudest savage, and he is convinced that they who do such things are seeking his best good.

Such assistance is also encouraging to us in another respect. The expense of feeding so many children in this wilderness, and clothing such as have not relatives to clothe them, must necessarily be very considerable; and (through the weakness of our faith) we have sometimes been ready to fear that those on whom we depend for funds might think the sum too great to justify the continuance of this school and the establishment of others, according to the wants of this people. But when help comes from such unexpected quarters, our faith and hope are strengthened.

Hitherto the Lord has helped us: and we verily believe the time to favor our red brethren has come. The desire to have their children instructed is evidently increasing in this tribe, and we believe also in the neighboring tribes.

The children with us make great improvement. We think them some of the finest children in the world.

I send you a sample of the writing of one who has been in the school only five weeks, and of another who has been with us but five months. They came from the deep shades of the forests, and neither of them could speak a word of English when they came.

Most of the children that have been with us as much as six months, have committed many questions of the catechism, several passages of scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Almost all of them are remarkable for their fine voices and readiness to learn to sing.

They are obedient, apt to learn, and acquire habits of industry much more readily than we expected.

Already has the Lord in his abundant mercy visited some of them with his renewing grace, and others are daily praying that they also may be made partakers of this blessing. In short, humanly speaking, nothing is wanting but men and money to bring this long neglected and abused people, out of the dark shades of ignorance, sloth, and wretchedness, into the light and liberty of the civilized nations of the earth. And if means are perseveringly used, have we not reason to believe that He who "tasted death for every man," will continue the influences of his spirit, and bring, at least many of them, into the light and liberty of the sons of God.

Do grant us an interest in your daily prayers, and continue to give the poor Indians a place among those that are benefited by your active benevolence.

If you have another occasion to forward supplies to us, I will just observe, that a few Bibles to distribute to our scholars, and the black people who are taught in our Sunday School, would be very acceptable. There are also a few others in the nation who can read, and to whom a present of a Bible might prove a blessing.

With Christian regard to your dear family, and thanks for your many past favors, most sincerely yours in the bonds of the gospel.

ARD HOYT.

*Mr. R. Ralston.*

**FROM THE REV. ARD HOYT, TO A YOUNG LADY IN PHILADELPHIA.**

DEAR SISTER IN CHRIST,

YOURS of the 28th June, informing me that in consequence of information from the Rev. N. Patterson, clothing, &c. had been prepared, and would be sent, to supply the wants of our school, was received, together with the articles, on the 8th inst.

I take the earliest opportunity to acknowledge the receipt of them, and to express our gratitude to the Giver of all good, and to you and the other dear sisters who have been the kind instruments, for this very seasonable supply for our half naked children.

You must have expected they would reach us much sooner, and had you known our great need and their delay, you would have regretted that they were not hastened on. But they came to us just at the right time. Our covenant God knows when to give, and when to keep back. And he often brings his people to such straits, that they know not which way help can come, and then sends it in a way least expected that they may see, feel and acknowledge his hand.

That you may see how much we needed your charity, I will give you a brief account of our female help. My wife, three daughters, and the wife of Mr. Hall, schoolmaster, were considered as no more than sufficient to perform the labor of their department in this numerous family. Mrs. Hall's health was so poor during the summer that she could afford little or no assistance. Early in October, she was taken out to Tennessee for her health, expecting to ride as far as Knoxville, and to return soon. My eldest daughter went with her as a companion and nurse. Such was the state of Mrs. Hall's health, on her arrival at Knoxville, that it was thought unsafe for her to return, or to be left without my daughter. They both staid, and are there still. Soon after their departure we received permission to enlarge our school to one hundred. With an increasing family and decreasing help, our females soon began to sink under their accumulating labor, and to save life and recover health, were obliged to slacken their hand.

Now what was to become of the institution; more dear to us than life itself? We had promised to clothe the poor children; a failure might create disaffection—the children might be withdrawn, and who could tell where the evil would end.

The cause of missions is the cause of God. He has taken the work into his own hands, and whatever instruments may be employed, He will shew that the



excellency of the power is of him, and not of us. More than half a year ago he moved your hearts to prepare the needful supply, at the moment of pressing need He caused it to be laid to our hand, without a care or thought on our part. "Why take ye thought for raiment? consider the lilies of the field." "Your heavenly Father knoweth that ye have need of all these things."

You say, "We shall be anxious to know if the garments are useful." Every article, to the last needle and button, will be useful—and not merely useful articles needed, but, more especially, coming to us in this way, they exemplify the religion we teach, and powerfully commend it to the consciences of men the most ignorant. This is the very thing needed amongst this people. Ever since they have had white men for their neighbors, they have been exposed to the depredations of the lawless. And every species of fraud and injustice has been practised to deprive them of their property and dispossess them of their lands. The missionary needs some unequivocal testimony, brought down to a level with their capacity, to shew that he and his supporters are actuated by very different motives—that he does indeed seek them, and not theirs. Your unsolicited charity is this very testimony—and we trust in God that it will be productive of lasting good.

You cheer our hearts by mentioning the formation of a cent society, &c. for the purpose of educating a youth of the Cherokee Nation. May the blessing of God rest upon the society—and may every member experience the fulfilment of that precious promise, "He that watereth shall be watered himself."

Whatever sum may be given by the society, we shall with pleasure give them the privilege of naming a child, and will endeavor to select one that may hereafter do honor to the Society.

Money for this purpose may be transmitted to Jeremiah Evarts, Esq. Treasurer of the A. B. C. F. M. Boston—or, if more convenient for you, by your dropping a line to Mr. Evarts, he may direct it to be deposited in one of your city Banks, from which we could draw it by selling a check to some merchant in this vicinity.

Be assured my dear sister, (for so I must be permitted to call you,) that you and your fellow helpers in this charity have done us much good. May the Lord reward you all an hundred fold in this life, and in the world to come, grant you the unspeakable happiness of hailing as fellow heirs of eternal glory, many of our red brethren, converted to Christ by means of your benevolence. Please to present our thanks and Christian love to every individual. I would add a few things respecting the present state and prospects of our mission, but my sheet is full, and it may perhaps answer the same purpose to refer you to E—D—, to whose care I direct this, not knowing the street or No. of your place of residence. Accept the Christian salutation of all the mission family, including that of your unworthy brother in the bonds of the Gospel.

ARD HOYT.

Miss S— W—.

#### FROM THE SAME, TO ANOTHER YOUNG LADY IN PHILADELPHIA.

MY DEAR FELLOW HELPER IN THE GOSPEL,

YOURS of July 3d, together with the articles therein specified, arrived on the 8th inst. all safe and in good order. Do not regret their long delay—they came in the best time. Our great Provider, who never suffers his children to want any good thing, knew it was best for us to be left without this assistance until our circumstances were such as to make us *feel* our need of your charity, in those very articles which He had before moved you to prepare. Ready made clothing must always be very useful to a mission like ours; but from a variety of causes they were peculiarly acceptable to us at this time; these I have briefly stated in my letter which accompanies this to your friend. As you have been copartners in your labor of love to us, I conclude you will be mutual sharers in our communications to you, and if so, it will be unnecessary to repeat here what I have written there.

You did well in sending some of the cloth unmade, as you could not know the size of the children. The garments suited the largest scholars, for the small ones we could make of the cloth sent in the piece.

Should you and your pious neighbors "deem it a duty and a privilege," at any time to repeat this labor of love, it may be of use for you to know that our con-

dren are of all ages from five to twenty, and that the winters here call for the same kind of clothing that they do in Pennsylvania.

You mention receiving an account of this mission from Mr. Patterson, I will add a few words respecting the Lord's dealings with us since Mr. Patterson left us.

Two since that time have been added to the visible church, and we hope one or two others to the invisible. One of our scholars, a very amiable girl of promising talents, aged about sixteen, gives satisfactory evidence of a saving change, and is to be baptized the last Sabbath of this month, which is our communion day. All who have been admitted to the church, (for aught that appears,) walk worthy of their high vocation, and our hearts are refreshed from time to time with evidence of their growth in evangelical principles and piety.

You will rejoice and unite with us in giving thanks and praise to our covenant God for these his early blessings on this infant mission, and add your fervent prayers that what we have witnessed may be but the first fruits of a plentiful and glorious harvest. We do indeed look for, and confidently expect to see, greater things than these.

The general state of our school has been prosperous, and the desire to have their children instructed is evidently increasing amongst this ignorant and too long neglected people.

You would be surprised to see what improvement these young plants of the forest make as soon as they are brought to feel the genial light and heat of instruction. In a few weeks they appear new creatures—and we can scarcely believe they are Indian children, or that we ourselves are in the midst of a tribe of natives. Doubtless we have some partiality towards them, but we really think them some of the finest children in the world.

We have two classes reading in the Testament, and one that has commenced arithmetic. Most of the children that have been with us as much as six months, have, beside their school lessons, committed many questions in the catechism, several passages of Scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Their voices are delightful. I enclose a sample of the writing of one who has been in school but five months, and when he came could not speak a word of English.

It will indeed require a large sum to feed, clothe, and teach the children of a nation—but could the Christians of the United States, view this field as we do, standing in the midst of it, we think they would not hesitate a moment on the question of expense.

Let as much money be granted as has been expended in a savage war—let the children be taken up in a body at once, and thus cut off the channels by which ignorance, superstition and prejudice, have descended, and in a few years we might expect to see this whole tribe renovated.—From these a host of missionaries might be raised up, not only to carry on the work among themselves, but to assist in extending these blessings to the unnumbered tribes of the west—and, ere long, we might expect to see the blessings of Christianity and civilization extended to the Western Ocean. "The wilderness and solitary place would be glad for them, and the desert rejoice and blossom as the rose." Did as fair a prospect of increase open to the men of this world, the enterprise would not be suffered to fail for want of capital. And, in this case, we fondly hope the children of light will prove themselves at least nearly as wise in their generation as the children of this world.—Should the American church come forth in her strength to this work and labor of love, I have no doubt that many who are now past the meridian of life, might see it mostly accomplished. The silver and the gold are the Lord's, and if, as we fondly hope, the time to favor this people has come. He can easily supply the funds.

In respect to your charity which has been the occasion of these lines, no doubt the Lord has approved your work and labor of love for these dear immortals. Do present our warmest thanks to all who have aided in this charity, and assure them of our fervent prayers, that He who said, "It is more blessed to give than to receive," will reward them according to the desire of their hearts.

Accept the Christian salutations of all the mission family, including your much obliged brother,

*Miss E— D—.*

ARD HOYT.



## TESTIMONY OF A VETERAN OFFICER.

The following letter was recently received from the venerable Col. Meigs. This gentleman has been for several years the agent of government among the Cherokees, and is distinguished by his amiable manners, and his benevolent regard to the Indians. He is intimately acquainted with their state and character; and they look up to him as to a father. Most of our readers know, that Col. M. was by the side of Montgomery, under the walls of Quebec, and was there wounded and taken prisoner. A few months ago the late Rev. Dr. Spring mentioned the kindness and urbanity with which he was treated by Col. M., then a major, in the perilous march through the wilderness of Maine and Canada. While men, who were in their early prime, at the period of the revolution, are descending one after another to the grave, may their active influence, and their latest testimony, be employed in meliorating the condition of their fellow creatures.

SIR,

*City of Washington, March 15, 1819.*

The number of Cherokees on the River Arkansaw, including those enrolled and now about to remove, are estimated to be 5000, men, women, and children. Those chiefs whom you addressed at the Cherokee agency, arrived safe in that country. Great numbers have since joined them.

There must be now several hundred children there, at a proper age to receive instruction.

While the stream is small, it is easily directed to any course desired. I mean, that the minds of those children can be led to embrace such sentiments, as will direct them to that desirable point contemplated by your honorable Society. I hope the means of improvement will be as liberally extended to them, as has been done to those on the east of the Mississippi. I have no doubt the aid of the Government will be extended as far as the appropriation will justify it. And as a spirit of liberality seems to pervade all the states, I hope more ample provision will be made the next Congress; and that those wise and benevolent measures will be pursued, until they shall reach the mouth of Columbia river. It will not require much time to do all this, if peace shall be continued. If the children from seven to fourteen years old can be instructed in good schools, it will, by degrees, change their numerous dialects; and they will all speak and understand the English language. You have witnessed what has already been done on the east of the Mississippi; but to effect this it must be done by instructing the young children. The sentiments of those of adult years, a few excepted, cannot be altered.

It is, independent of benevolence, the interest of our country to make ample provision for the instruction of all the Indian children, within the limits of the United States. It may be said, this would require a million of dollars: admit it to be true; and yet this would be the most well devised economy. We must do this, or expend ten times as much in Indian wars. We know this by experience; and the same may be expected to happen again, unless prevented by attaching the Indians to us by giving them the useful arts and the knowledge of letters; and this will assuredly give them moral sentiments and religion.—Five hundred Indians situated in the wilderness, distant from our settlements, could not be reduced without the expenses arising from two or three campaigns; and these expenses would amount to millions of money, and the loss of many lives. All this may be prevented by prosecuting the measures of civilization, on such an extensive scale as its importance will clearly justify. And what can be more honorable, than by liberal and economical measures to save from extinction some, many thousand human beings; make them happy; and at the same time strengthen the empire? These observations are not visionary; they are practicable; the road is as plain as from Washington to the place of your residence.

I am, dear Sir, with great respect, your obedient servant,  
*Jeremiah Evarts, Esq.*

RETURN J. MEIGS.

## REVIVAL OF RELIGION IN PEACHAM.

In a late number of the Boston Recorder appeared a very interesting account of the revival of religion in Peacham, Vermont. We extract the principal parts of it, and regret that our limits will not permit our inserting the whole. The narration is preceded by a suitable notice of the glorious work of salvation, which the Gospel displays, and by the ascription of all the glory to God.

A brief history of the church succeeds. It was gathered in 1794, and then consisted of 12 members. The present pastor was ordained in 1799. During the first ten years of his ministry only 11 were added to the church by profession; and during nearly eight subsequent years 46 more were added, in the same manner. Within this whole period 40 were added from other churches. Immediately preceding the revival two years had elapsed without a single person coming forward to profess faith in Christ. An unhappy difficulty had long subsisted in the church; the youth were immersed in worldly pleasures; the more advanced were busied in worldly pursuits; and wickedness abounded. The account then proceeds as follows:

In the latter part of January, 1817, the mind of one of the members became so deeply affected with his own backslidden state, and that of the church in general, that he felt it to be his duty to rise in the assembly on the Sabbath, to confess his own wrongs, and to call the attention of the church to their affecting and alarming situation. The immediate result was, the appointment of a special meeting of the church for prayer, and for the purpose of attempting to devise some means for removing existing difficulties, and restoring harmony among the members. At that meeting it was proposed that the church should all unite in a solemn and mutual public confession, and in seeking forgiveness of God, of each other, and of all the people before whom so much had been done to dishonor the cause of Christ, and then solemnly renew their covenant. The measure was readily assented to, provided such a confession could be prepared as might give mutual satisfaction; though some of the members seemed to indulge almost no hope that any such thing could be done, or that any good would result from the measure proposed. Another meeting was appointed on the following week; and in the interim, a form of confession and covenant, were prepared. At the time appointed, the church, very generally, came together; though several of the members appeared to be still without faith, and nearly without hope, that the desired object would be attained. Others too, indulged, intermingled with some faith and hope, many "unbelieving fears." But the Lord had blessings in store for us, and would not suffer all our provocations, and all our unbelief, so to hinder, as that the way should not be prepared, that they might be bestowed. The confession, which had been drawn up, was evidently heard with great interest and tenderness; and there seemed reason to believe, with some "searchings of heart." The hearts of the members, generally, appeared to be turned to each other; and they seemed ready mutually to confess, and to forgive. The proposed confession was unanimously assented to; as was also the renewal of covenant, with a single exception. The succeeding Lord's day, a day long to be remembered, the proposed confession was publicly made, and the covenant renewed, with much apparent tenderness and solemnity; and then the holy ordinance of the supper was celebrated. It was a peculiarly interesting and affecting season; there is reason to believe the Lord was graciously present; and some abiding impression was made on individuals at least, of the numerous assembly, who came together to witness the solemn scene.

From that time, there was much greater union in the church, than had subsisted for a long season; and "the spirit of grace and supplication" appeared to rest on many of the members. An increasing solemnity also soon became visible in the congregation; and meetings for prayer, and for religious conference, were better attended. Nor was it long before we began to hear of one, and another, whose attention was called to the concerns of the soul; and, of here and there an individual, who indulged a hope of having "passed from death unto life." The decease of a beloved daughter of the pastor, who was endeared to many of the young people, and who had manifested much of the Christian temper, through a long and distressing illness, together with discourses delivered on the affecting occasion, by the blessing of God, left impressions on the minds of some, which were never to be wholly effaced. Still the good work progressed very gradually; and while some reason was perceived, for rejoicing in hope of a general revival, we could not but "rejoice with trembling."

There was no addition of new members to the church, until the first Sabbath in August, when 14 were received. Several of these had long entertained some hope, that they were savingly united to Christ; but they had neglected to come forward and own their Savior, and so had been standing in the way of others. As the number was larger than had ever been admitted here, at any one time, both the meeting for their examination, and the meeting on the Sabbath, were attend-



ed with unusual interest; and from that time the work increased more rapidly. It progressed, however, with most solemn stillness. Nothing was perceived, either of "the wind," or the "earthquake," or "the fire." Only the "still small voice," was heard. Yet, nothing could be more evident, than that the Lord was there. Many, very deeply impressed, and trembling in fearful apprehension of that awful doom, to which they saw themselves to be justly liable, were anxiously inquiring what they should do to be saved; while others, brought "out of darkness into marvellous light," were rejoicing in the salvation which the Lord had wrought for them.

In September, the work became more general, and continued greatly to increase for several weeks. Scarcely a day passed without bringing tidings of new instances of awakening, and of hopeful conversion. In that month, four persons who could not be present at the following communion season, on the first Sabbath in October, were admitted to the church; and on that day, 44 were added. This most solemn scene was evidently blessed to the awakening of others, who, hitherto, had been little affected with what the Lord had done before their eyes. The work had now extended, in a greater or less degree, into almost every part of the town. Religious meetings were multiplied, and old and young flocked together, to hear something concerning the way of salvation. From about the middle of October until the February following, I know not that a single evening passed, without some religious meeting in one part of the town or another; and not uncommonly there were two, or three, or four; and on Sabbath evenings six, or seven, or eight, each well attended by people in the neighborhood. Even little boys, from 15 years old, down to 10, or under, held their meetings for prayer, and other religious exercises. In all companies almost, the things of the kingdom of God commanded attention. In the store of the merchant, and in the shop of the mechanic, conversation readily turned upon religious subjects.—Men, women, and children, and persons of every various character, common to mankind in an unrenewed state, were anxious to "flee from the wrath to come," and sought an hiding place from the impending storm. To formalists, and moralists, who were "alive without the law once, the commandment came, sin revived, and they died;" and, renouncing all dependence on their own righteousness, they fled to the blood of Jesus, for pardon and salvation.—The profane and impious blasphemer, trembling and astonished, in view of his own accumulated guilt, and of his Maker's forbearance, and long-suffering, and grace, was brought to cast down the weapons of his rebellion, and to exchange his oaths and curses, for the language of prayer and praise. The intemperate person, forsaking his cup, and wondering that there should be any way of salvation for one who had so debased himself by sin, fled "for refuge to the hope set before him," and learned to "draw water from the wells of salvation." The worldling, convinced that "riches profit not in the day of wrath," and that, "if any man love the world, the love of the Father is not in him," was induced to let go his hold of the world, and to choose "that good part, which shall not be taken away."—The young, amazed at the eagerness with which they had pursued the vanities of the world, and wondering how they could ever think they found enjoyment in them, forsook the house of mirth, to "take up the cross, and follow" Christ, and bore their testimony to the truth of what they once thought a chimera, that "the ways of wisdom are ways of pleasantness, and all her paths are peace." Even little children, sensible that they were sinners, and needed an interest in the love of that blessed Savior, who said, "Suffer little children to come unto me, and forbid them not," leaving their childish sports, took delight in reading their Bibles, in listening to religious instruction, and in the retired duties of the closet, and shouted "hosannas to the Son of David." Yes, and some aged sinners, too, having grown old in the rejection of the offers of the Gospel, mourning over a misspent life, and "clothed with humility," hopefully bowed, at last, at the feet of Jesus, and, with adoring gratitude, accepted that salvation, which they had so long, so obstinately, and so ungratefully refused.

The week preceding the first Sabbath in Dec. was, with us, a memorable week, and that Sabbath a memorable day. Three days of that week were devoted, by the church, and a numerous listening assembly, to hear the relations of candidates for admission; and on the Sabbath, 69 persons together, publicly confessed their Savior, and entered into solemn covenant with God, and with his people; 35 of whom were young men, and boys, from 24 down to 11 years of age. On



such an occasion, who could forbear to exclaim, with grateful admiration, "This is the Lord's doing; it is marvellous in our eyes." Though the work still continued, new subjects of it now became less numerous. Yet, from that time, to the first Sabbath in August following, 74 were added; so that the whole number received, within one year, from Aug. 3, 1817, to Aug. 2, 1818, inclusive, was 205. Some have been received at every season of communion since; and the whole number is now 225.

It would protract this communication too much, to descend, minutely, to particular cases. But it may be proper to observe, in general, that, according to the relations given by the subjects of this work, the means by which they have been awakened from a state of carelessness and stupidity, have been very various; as have also the particular exercises of their minds, while under serious impressions, antecedently to their experiencing what they hoped was a saving change. All, however, seem to have been led to such a discovery of their wickedness, both of heart and life, as to produce a thorough conviction, that they deserved to be excluded forever from the favor of God; that, in themselves, they were utterly undone; and that their only hope was in the mercy and grace of that God, against whom they had so grievously sinned, through the atonement of his beloved Son, "the Lamb of God, who taketh away the sin of the world." In stating those exercises of their minds, which have induced them to hope that they had "passed from death unto life," they have expressed their belief in the ability and readiness of the Lord Jesus Christ "to save unto the uttermost, all who come unto God by him;" cordial affection for this precious Savior; love to God, as a Being of infinite perfection, delight in his holy law, and joy in his absolute and universal government; abhorrence of sin, as being contrary to the nature of this holy God, with a desire to be delivered from this evil and bitter thing; great pleasure in reading the Holy Scriptures, in attending to religious instruction, and in the duty of prayer; peculiar affection for the followers of Christ; and earnest desires to be enabled to walk "in all the commandments and ordinances of the Lord," with a sense of their entire dependence on the power and grace of God, to keep them from falling, and to lead them in the way of righteousness and peace.

[Here a particular account is given of the various classes of persons, who were subjects of the work. There were 101 males, and 124 females. The oldest person admitted was 65 years old; the youngest a little girl in her ninth year. More than half the whole number had never been baptized.]

The following facts appear to be too remarkable, and too interesting, to be excluded from this narrative. We have, residing here, a venerable saint, a widow, four score and nine years of age, who has been a professed disciple of Christ, and apparently walking closely with God, more than 75 years. No one, probably, has been more engaged and importunate at the throne of grace, for a revival of religion, and for the salvation of her beloved descendants, and of all this people, than this "mother in Israel;" and there is reason to believe, that her prayers have been remarkably answered, in blessings of grace bestowed on her immediate connexions. Among those who have made a public profession in this precious season, she numbers one son, one son's widow, two sons' wives, 16 grand-children, eight husbands and wives of grand-children, and ten great-grand-children; 38 in all; comprising a majority of all her descendants, residing in this town, who were not already professors, and who have attained to the age of ten years. Her other children, and some grand-children, were professors before. In view of this display of divine grace, her language is, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation!" And she now appears just on the wing for the world of glory. Ye mothers, think what blessings you may draw upon your children, and your children's children!

It is remarkable, that not a single hopeful subject of this work of grace, who might before be considered as belonging to the Congregational Society in this town, has manifested any disposition to unite with any other denomination; while a number, whose connexions belong to other denominations, have come and united with us. A number too, who themselves could not be satisfied with any other mode of baptism than immersion, have yet chosen to become members of this church, as they could not assent to the sentiments of the Baptists, on the subject of communion.—This church has ever opened its doors to all who exhibit evidence that they "love the Lord Jesus Christ in sincerity;" and we think we now



perceive reason to rejoice, that we have been led to adopt this only scriptural term of Christian fellowship. May the time soon come, when it shall be adopted by all the churches of Christ. Then will all who truly love the Lord Jesus, know better than they have known for a long season, "how good, and how pleasant it is, for brethren to dwell together in unity."

The Lord has chosen such a time for this display of his grace, that all possibility of ascribing it to any alarm, produced by adverse dispensations of his Providence, is utterly precluded. In former years, this people had been involved in no little affliction; but without any such effect.—Particularly, distressing sickness had repeatedly prevailed, and deaths had been multiplied. But, whenever the Lord had laid his chastening rod upon us, there was too much reason to adopt the language of the prophet, "For all this his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek the Lord." Yet he spared us "according to the greatness of his mercy;" and this work of grace has been effected in a time of unusual health, and temporal prosperity. Indeed, such were all the circumstances under which this glorious work commenced and progressed, that it could no more be reasonably ascribed to any thing short of the power and grace of God, than could the deliverance of Israel from the bondage of Egypt. Accordingly, it has been almost universally confessed here, that it must be "the finger of God." The voice of open opposition has scarcely been heard.

An increased disposition to contribute, not only for the support of the Gospel ministry in this town; but to aid those benevolent institutions, whose object it is to extend the blessings of the Gospel through our guilty world, may be noticed as one fruit of this revival. More than two hundred dollars were collected among this people, of members of Bible and Missionary Societies, and by contributions to such Societies, in the course of the last year; ten dollars of which was given by an individual female, to constitute the Pastor a member for life of the Vermont Missionary Society; and thirty dollars by a number of females, to constitute him a member for life of the American Bible Society; which he avails himself of this opportunity publicly and most thankfully to acknowledge. A subscription has also been recently opened, for the purpose of assisting some hopefully pious young man, or men, in obtaining an education for the ministry, and the prospect is, that nearly two hundred dollars will be subscribed, to be paid annually. This is indeed little, compared with what may be expected from congregations of no more than equal ability, when Christians shall all duly realize their obligations to cause the Gospel to be preached "to every creature." It is less, no doubt, than some others have already done. Yet, would all Christian congregations do as much as this, in proportion to their ability, the means of spreading the blessings of the Gospel "into all the world," would certainly be very greatly increased. It must not be understood, however, that all that is done to promote this glorious object, among this people, is done by professors of religion. No; the Lord is pleased to open the hearts of many others, so that, in this sort of liberality, they are scarcely a whit behind professors. May He also, yet bless them with the joys of that salvation, which they are instrumental in sending to others, "who are ready to perish."

It must be observed, moreover, that a very favorable change has been effected in the habits and morals of the people at large. The tavern is not now, as formerly, a place of common resort. The gaming table is forsaken. Profane language is, comparatively, but little heard. Before the revival, the young people were much attached to balls, and other similar amusements; but now it is more than two years since any thing like a ball has been seen in Peacham.

In view of all these things, the friends of the Redeemer and his precious cause, have abundant reason to say, "When the Lord turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

It will be strange indeed, if among the goodly number who have named the name of Christ, in this revival, there should not be any whose "root shall be as rottenness," and "whose blossoms shall go up as dust." But we have reason to bless the Lord, that, hitherto, no known instance of apostasy has occurred among



the professors; and that, at present, a good degree of harmony and brotherly love prevail in this pretty numerous church, consisting now of more than 300 members. We have, however, reason to lament that it is not now with us, "as in months past." It is now seldom that we hear of any new instance of awakening, or of hopeful conversion. Some, who did indulge a hope, now make it too manifest that they were among those who "received the seed into stony places." It must be confessed, too, that Christians are far less engaged, and that "hosannas languish on our tongues." We have much cause to mourn over our ingratitude, and that we have done so much to "grieve the Holy Spirit of God, whereby" we hope so many have been "sealed unto the day of redemption." Many too, still "neglect this great salvation," and are walking on in the way of death. We have, therefore, much reason to humble ourselves before God, and to beseech him that he would arise again, and have mercy upon us. We should fervently pray, and O that all our Christian brethren would unite with us in praying, that the Lord would "turn again our captivity, as the streams in the south." "Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved."

*Peacham, March, 1819.*

LEONARD WORCESTER.

#### REVIVAL IN ADAMS, N. Y.

FROM a letter of the Rev. Edward Rossiter, dated Adams, Jefferson County, N. Y. and published in the Recorder, we extract the following. After mentioning the situation of the country previous to the late war, and the demoralizing effects of that war, Mr. R. continues,

"The church which experienced that time of refreshing from the presence of the Lord, of which I now write, was organized Nov. 15, 1809; and at that time consisted of 13 members. At one time it was reduced to 9, but at the commencement of 1817, it consisted of 23 members." After mentioning the low state of religious affections among the people at large, and the destitute condition of the church without a pastor, he observes, "A general and alarming unconcern on the subject of religion prevailed among Christians, and among the impenitent, until Aug. 1816, when at a meeting of the church a new spirit seemed to rest upon them, and they began to feel that something must be done. They accordingly obtained the Rev. David Spear to preach to them one third part of the time; and before this engagement had expired he was employed to preach one half of the time for a year. Early in the spring of 1817, under the labors of this excellent and faithful servant of Jesus, the spirit of God commenced its blessed operations. At first, two or three individuals in a distant part of the society were excited to attend to the concerns of their souls. Information concerning these two or three spread very rapidly into all parts of the society, and the influences of the Spirit appeared to extend almost as fast as the information. From this time, the work became more and more powerful. Religion became the subject of conversation, and of meditation. 'What shall I do to be saved,' was the anxious inquiry in almost every family, and the same solemn question was repeated in nearly all places. Individual Christians who were present, and engaged in this most interesting scene, confirmed the truth of the remark, that very frequent attendance upon religious meetings, in a time of special revival, does not in the least impede the business of the farmer and mechanic."

In continuation it is said, "the work was so evidently of God, as in some instances to be effected almost without human instrumentality; that where means were employed, these were the plain and faithful preaching of what are called the doctrines of grace; that some of all ages from 9 to 80 have been brought to repentance; that the number of those who have united with the church above-mentioned is 90, and to the Baptist church 30; all of whom, amounting to 120, are considered the subjects of this work."

Mr. Rossiter began to labor among this people in May, 1818; was installed as their pastor on the 11th of Nov. last, about which time seven persons were made the hopeful subjects of renewing grace. In another society in the same town, 50 or 60 have been converted, as is hoped, during the winter past. The cause of religion in that section of the country, is mentioned, both by Mr. Rossiter, and others, as constantly advancing.



## SOUTH SEA ISLANDS.

*Extracts from the Journal of the Missionaries at Eimeo.*

July 28, 1817.—Held our usual meeting this evening. A great number of the natives were present. Various questions were proposed and answered, particularly on the duty of performing works of necessity on the Sabbath day. Two late occurrences gave rise to these inquiries; one of them was the illness of Pomare Valine. It was inquired whether, in the case of extreme illness, it would be lawful to send for relations or friends from a distance, or to dispatch a canoe for that purpose to another island. The other circumstance was as follows:—A man of Taiarabu had a canoe lying on the beach. The tide flowing higher than usual one Sabbath day, the canoe went adrift. A native who observed it, ran and told the owner of the canoe, who replied that it was the Sabbath day, and that he therefore thought it would be sinful for him to secure the canoe. The consequence was, that the canoe was lost. Brother Davies took this opportunity of explaining to the natives present the difference between works of ordinary labor and those of necessity and mercy; and told them, with respect to the man in Taiarabu, that although his motive was good, he was mistaken as to the point of duty, and that he ought to have secured his canoe.

Aug. 4.—The place of worship being too small for the usual congregation, has lately been enlarged. It is now 64 feet by 22, yet it was filled to-day, and several stood on the outside. There must have been at least 600 persons present, whose attention was very encouraging. Brother Davies had some interesting conversation with Tino, who was formerly a famous prophet, and an enemy to the missionaries and their religion. Tino spoke his mind freely; confessed what a wicked man he had formerly been; and acknowledged the goodness of God in sparing him and giving him to know his word.

12.—This morning a Paumotuian, a native of the island of Anna, called Teaufati, came to Brother Davies to ask his advice. He said that he had heard by means of men on board Captain Walker's vessel, that Moorea, mentioned in our Journal of April 22, and those who went with him had been diligently employed in teaching their idolatrous countrymen what they knew of the word of the true God, and with such success that the whole of the island of Anna had renounced heathenism, except one district, of which Moorea was a native. Teaufati expressed a strong desire to go and teach his countrymen. This man has attended brother Davies a long while as a scholar, can read and spell, knows his catechism, and has conducted himself with propriety ever since he has made a profession of Christianity.

Sept. 8.—After dismissing the school this afternoon, brother Davies attended the funeral of a man from Faa, in Otahete, who had been brought over here to receive medical advice. A considerable number of people attended, whom brother Davies addressed at the grave, and concluded as usual with prayer. The natives universally expect religious services on occasion of the interment of those among them who have professed Christianity. When funerals occur at a distance from the missionary stations, one of the natives usually prays at the grave. These occasions present excellent opportunities for impressing upon their minds many solemn truths; and it seems to be well understood among them every where, that these services are intended for the living and not for the dead.

*Extract of a Letter from Mr. Ellis to Mr. J. B. Moor, Eimeo, Dec. 4, 1817.*

THINGS are going on well here. We have printed 7,000 copies of different kinds of school-books; have finished the first sheet of Luke (24 pages) of which we intend to take off 3,000 copies. Several hundreds of the natives have learned to read since the spelling books have been printed. Some thousands are now waiting for the publication of Luke's Gospel. Canoes are frequently arriving from various parts, with persons whose business is to inquire when the books will be ready; and an increasing desire to become acquainted with the word of God, powerfully pervades the minds of the people.

I work seven or eight hours most days, at printing: it is warm work here; but thanks be to God, who has condescended to engage me in so useful an employment, as that of assisting to prepare the word of God for a people so anxious to receive it.

# NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF GENEVA, (N. Y.)

THE Geneva Palladium, of the 11th of March contains a Narrative of the state of religion within the bounds of the Synod of Geneva, as reported and approved by the said Synod at their session in that village on the 18th February.

The Synod considers the state of their churches to be on the whole, more prosperous than in former years. Their numbers have been zealously multiplied, in new settlements, and missionary labors extended; pastors installed over churches, and houses reared for public worship; on which they acknowledge the special smiles of heaven, rendering a degree of efficacy to their feeble efforts; and also in many instances, the copious effusions of the Holy Spirit. The monthly concert of prayer, was generally observed with interest; and Sabbath Schools generally instituted, and extensively useful.

We extract the following:—

"As a more particular statement they say, the Synod would observe, that in the extensive region which Niagara Presbytery embraces, (110 miles by 50, Buffalo being a centre) numerous churches have been collected, considerable missionary labor spent, and great and permanent good, it is believed, effected in bringing that disorganized and scattered mass of population, to more regular habits of morality, observance of the Sabbath, and of divine worship. A special attention may be said to have characterized the religious aspects of Lewiston, Clarence, Cayuga Creek, Pembroke, Gainesville, Le Roy, Fredonia, and what is particularly interesting, the Aborigines at their villages near Buffalo. By these special favors, and the more ordinary attention; the churches within the bounds of the Niagara Presbytery have received an animating increase.

"The Presbytery of Ontario appears to have been favored with harmony among ministers and churches; a growing influence of piety, and some special attention in the towns of Pennfield, Bloomfield, and Riga.

"The Presbytery of Geneva deplore the lukewarmness of their churches; but, at the same time, report a gradual reformation of the people within their bounds, and a uniform attendance on the means of grace. The town of Ulysses has experienced a copious refreshing, and already reckons about fifty among the professed converts.

"Within the bounds of Cayuga Presbytery, the village of Aurora has received an abundant effusion of the Holy Spirit, since August last, and about 50 hopeful subjects of grace, are reckoned among its fruits.—Their churches are walking in harmony and love.

"The Presbytery of Onondaga have many good things for which to praise the great Jehovah. A deep and general seriousness in the course of the last year has pervaded the first church of Onondaga, the first church of Pompey, the village of Orville, the towns of Sullivan, Lenox and Lysander; by which the kingdom of the Redeemer within their limits, has been greatly increased and strengthened.

"The Presbytery of Bath presents a truly affecting instance of divine power and grace in the town of Prattsburg. In the adjoining corners of Bath and Prattsburg, about 30 have recently been brought to the knowledge of the truth, as it is in Jesus; and in the more central part of Prattsburg, the work within two weeks past has assumed the most interesting features, and an overwhelming influence. Between forty and fifty, it is credibly stated, have been hopefully born again within the short compass of ten days; and the present moment with that people, is a season big with the prospects of Zion's glory, and travailing for the birth of many souls."

To the above general statement, the stated Clerk takes the liberty to add the following particulars:—

"From the reports of the several Presbyteries, it appears that there are now belonging to this Synod, 92 ordained ministers, and 11 licentiates: that they have under their care, 143 congregations: that, during the last year, 191 adults, and 1099 infants have been baptised: that, during the same time, 1018 have been added to the number of communicants; and that the whole number of communicants is 7084.



"If the annual reports had been obtained from all the churches under the care of the Synod, the number of communicants would probably have amounted to more than 8000."

"The increase of the number of churches and of ministers of the Gospel, within the bounds of this Synod, for a few years past, is almost without parallel; and must be truly gratifying to all those who "pray for the peace of Jerusalem." In the autumn of 1805, the Presbytery of Geneva was formed, and then consisted of only three ministers.\* The Presbytery then included all the district of country now contained within the boundaries of the 8 Presbyteries which constitute the Synod of Geneva. Thirteen years and a half ago, this district of country contained only one Presbytery, and only three regular Presbyterian ministers, and perhaps eight or ten small Presbyterian churches. Now it contains eight Presbyteries;† 92 Presbyterian ministers; 11 licentiates; 143 Presbyterian congregations, and more than 7000 communicants in these congregations. And besides this increase in one denomination, there have been considerable additions to the number of ministers, of congregations and communicants in various other denominations.

"Such an immense increase, in so short a time, and in so small a district of country as that embraced by the Synod of Geneva, calls loudly on all the true friends of Zion, for expressions of gratitude and praise to him whose "paths are goodness and truth to all such as keep his covenant;" to Him who has promised that the gates of hell shall never prevail against his church."

Geneva, Feb. 22, 1819.

#### DONATIONS TO THE AMERICAN EDUCATION SOCIETY.

*The Treasurer of the American Education Society acknowledges the receipt of the following sums into the Treasury in March, 1819.*

A friend in Hallowell, saved in consequence of omitting unnecessary trimmings on clothing the past year,	\$1 00
A friend, after hearing the sermon in Park Street, by the Rev. Edward Payson,	1 00
Collected by the Rev. R. S. Storrs, at the south,	500 00
Elias Gould, Henniker, N. H. by the hands of J. C. Procter,	5 00
Joan Kent, Benson, Ver. by the Rev. Asa Eaton,	3 00
Col. David Marks, Middlefield, Ms. by Reynold Bascom,	11 00
A female friend in the State of N. York, through the medium of the post-office, being the avails of her own industry,	40 00
Collected by the Rev. R. S. Storrs, at the south,	560 00
Rev. Mr. Woods, Warner, N. H.	1 45
Hillsborough County Bible and Charitable Society, which sum they received of the Female Charitable Soc. Salisbury, N. H.	15 00
A lady, by the Rev. Sereno E. Dwight,	3 00
Sundry annual subscribers of the Old South Church, received of the Rev. Pastor and Deacons, who were a committee for the purpose,	181 19
Fem. Aux. Ed. Society, Monson, Ms....(also, 1 pair half hose,)	5 41
Collected in Hamilton, and transmitted by the Rev. Manassah Cutler,	30 05
A young lady in Western, Ms. by the Rev. Munson C. Gaylord,	5 00
Joseph Mitchell, Boston,	5 00
By the hands of the Rev. Dr. Eben. Porter, being the second annual payment of the sum requisite for the education of a pious youth selected by the Directors, and maintained at the expense of the donor,	50 00
Several friends,	3 00
William Dane, Esq. Gloucester,	10 00
From the following clergymen, contributed by ladies of their respective churches and societies, to constitute them members for life, the sum of \$40 each, viz.	
Rev. J. Cogswell, Saco, Me. Rt. Rev. Alexander V. Griswold, D. D. Bristol, R. I.	
Rev. Leonard Withington, Newbury, Ms. Rev. Munson C. Gaylord, Western, Ms.	
Rev. Nath. Emmons, D. D. Franklin, Ms. (from members of his church and soc.)	200 00
Rev. Willard Holbrook, of Rowley, from gentlemen of his society,	40 00
William Treadwell, Salem,	100 00
From annual subscribers,	279 00
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	\$2,047 10

\* The Rev. Messrs. Jedidiah Chapman, John Lindsley, and Jabez Chadwick. These were the only regular Presbyterian ministers then in the country. Their numbers were soon increased by the addition of the Rev. Messrs. Higgins, Woodruff, and Mandeville.

† Two new Presbyteries were formed at the late meeting of the Synod.

## NEW-ORLEANS.

In the Annual Narrative of the Conn. Miss Soc. published in our last number, p. 124, are some inaccuracies, which are corrected by the Rev. Mr. Cornelius, in a letter addressed to the Editor of the Recorder, which we copy:

SIR,

Andover, March 30. 1819.

In the conclusion of the Twentieth Annual Narrative of the Trustees of the Missionary Society of Connecticut, a notice is taken of the services which I rendered in New-Orleans, under the direction of that Society. Two or three mistakes, inadvertently made in their statement, I hasten to correct, because I am persuaded the Trustees will find, by a careful perusal of my Journal, there is no foundation for them.

1. It is said, "he," alluding to myself, "was instrumental of forming a regular Church and Congregation, which have obtained an act of incorporation from the Legislature." No Church was formed by me or any one else while I was in New-Orleans. Mr. Larned and myself united our exertions, to establish a regular Congregation, which was incorporated, as stated—and it was expected that at some future time Mr. Larned would be able to collect and organize a Church.

2. It is said "by these," that is the Church and Congregation, "he was earnestly importuned to tarry and take the pastoral oversight of them." No official communication was ever made to me on the subject. Previous to the arrival of Mr. Larned, many individuals expressed a strong desire that I would continue in the city. "This," as stated by the Trustees, I "felt myself under a necessity of declining, and directed their attention," in those cases where it was not already directed "to Mr. Larned." Soon after his arrival, an earnest and perfectly unanimous request was presented to him by the New Congregation, and his acceptance greeted with universal joy.

3. It is further stated that I "preached steadily and frequently to the people, previously to the arrival of Mr. Larned, which was nearly two months." The first part is correct—but if the worthy Board of Trustees will look again into my Journal, they will find I have mentioned my own arrival in New-Orleans on the 30th of Dec. 1817, and that of Mr. Larned on the 22d of January following—making a difference of but little more than three weeks. From the time of Mr. Larned's arrival, until the Congregation were regularly organized, I labored in connexion with him—after this, which was about five weeks previous to my departure, I turned my attention to the poor and the sick, and others in the most destitute parts of the city.

I take the liberty to request all Editors, who have copied the Society's Narrative, to copy also the above corrections.

Your friend and humble servant,

ELIAS CORNELIUS.

## OBITUARY NOTICE.

DIED at Portland, Feb. 28, 1819. MARY W. SOUTHGATE, aged 20, the consort of Horatio Southgate, Esq. This lady, the fourth daughter of Noah Webster, Esq. was born at New Haven, January 7, 1799, where she passed the thirteen first years of her life. She was early instructed in the principles of our holy religion, and in such branches of human knowledge, as are usually taught to young ladies of respectable condition. Her temper was naturally mild, her imagination lively, and her disposition kind and affectionate. These qualities were fostered by her education in a family, where the parents treated their children as companions, and where the intercourse of kind offices is not interrupted by discord. In all circumstances of life, she exhibited a charming example of filial love, respect, and obedience; the result no less of principle, than of natural sweetness of temper. As a sister, she was equally distinguished by the warmth, and uniformity of her affections; and as a friend, she was frank, sincere and faithful in her attachments. Her sensibility was extreme; but in the adverse circumstances and afflictions of life, from which no mortal is exempt, and in which she was occasionally called to partake, she manifested uncommon patience and serenity; rarely or never complaining, and showing marks of discontent. She was



fond of reading, and for a person of her years, her mind was highly cultivated. During the revival of religion in Amherst, 1816, when she was seventeen years of age, her mind became religiously impressed; and she manifested great anxiety respecting her condition. After some weeks of sorrow and depression, it pleased God to reveal his grace to her soul, and convert her mourning into joy. She found her Redeemer whom she had sought, embraced him with cordial delight, and entered into covenant with God, and with the church in Amherst, under the pastoral care of the Rev. Dr. Parsons. During the few years she was permitted to remain on earth, she adorned her profession, as a Christian, without losing her native cheerfulness, which rendered her the delight of her family and friends. In May, 1818, she was united to Mr. Southgate, in the most intimate of all earthly connexions; and left her father's house, never to return. Young and inexperienced, she ventured into a situation, the most difficult and delicate, that of a mother-in-law, with a confidence that surprised her friends, whose apprehensions for her were all alive on this occasion. But her good sense, discernment, and kind dispositions, aided by divine grace, enabled her to support her station with dignity, and to the entire satisfaction of her husband and all the connexions. No woman could have been found, more happily formed to the dispositions and taste of her husband. Her ingenuousness, cheerfulness, and affection warmed his heart, and animated his spirits morning, noon and night. She possessed the unqualified love of his whole family. A few weeks experience in the cares and management of a family, made every thing familiar and easy. With such perfect good will did she attend to every duty, that it would seem to her she had done nothing; and yet so great was her fidelity, in every branch of domestic life, as to leave nothing undone. "What I have lost," says her husband in a letter to a friend, "he only knows who gave her to me.—what I need to support me under such a bereavement, he who took her to himself, alone can bestow." Mrs. S. before her anticipated confinement, generally enjoyed good health and spirits. She appeared to grow in grace in union with a pious husband, and anticipated a trying hour, with Christian fortitude, composure, and resignation. The third day after confinement she was seized with a fever, which for two weeks exhibited no very discouraging symptoms, and her friends were rejoicing that the mother and her infant daughter, might live to bless the family and connexions. From that period the disease became alarming, and left little hope of life. When hope was nearly lost, her husband, with the consent of an attending physician, intimated to Mrs. S. their fears that her disease would terminate unfavorably. She received the intelligence without a sigh or a tear—calm and composed as before, she said "the will of God be done." She conversed on the concerns and interests of her husband and the family, and distinctly expressed her wishes respecting both. She then requested her husband to read to her the 103d Psalm, which gave her new delight, and from first to last her mind remained unclouded, and undisturbed. Mr. S. asked her, what of all things was most precious to her. She answered, "Jesus," and continued, "if I should take account of all my mercies, they would sink me." At another time being asked, what was most on her mind, she replied, "O Christ. I seem to have but one wish, and that is to be with him." On the Thursday morning before her death, she said, "I fear I feel disappointed to awake in this world. She requested her husband to read to her the hymn, "Jesus, lover of my soul,"—which he did—and at the close, she said, "that expresses exactly my feelings." As one of her friends was conversing with her on the subject of her absent friends, she remarked, "If they have the same support which I have, they will need nothing more." On one occasion she requested Mr. S. to pray; when he and all the attendants kneeled around her bed; then with her hand in his, they commended her to God, and asked for that grace which both so much needed—giving thanks to God for uniting them, and granting them so much happiness in the connexion—and mutually surrendering into his hands themselves and all they had, to be disposed of as his infinite wisdom and mercy should deem most for his own glory. From this they derived strength and comfort. On Friday morning she again called for the hymn, "Jesus, lover of my soul." Through the week, she appeared to be wholly abstracted from the world, intimating that her physicians could be of no use to her, and evidently wishing not to have her mind disturbed by their questions. In one instance she desired Mr. S. not to speak to her at that time, for she was thinking of Christ.

On Saturday morning she called for Dr. Watts's hymns, and whispered, "Descend from heaven immortal dove." The whole hymn was then read to her, which seemed to give her new animation. On another occasion, when the first mentioned hymn was read, she repeated the two lines,

"Other refuge have I none,  
Lo I helpless hang on thee"—

with an emphasis and feeling which showed that her whole heart was in the subject. When Mr. S. was obliged to dismiss the last ray of hope that her life would be spared, the conflict was too severe for him; and Mrs. S. perceiving his agitation, he was obliged to leave the room. In his absence she called for a hymn book, and on his return, his sister handed him the book with the leaf turned down at the 150th.

"Blest be the tie that binds  
Our hearts in Christian love."

On the morning of the Sabbath, the day on which she died, while the physician was examining her pulse, she said to him, "How long, Doctor?" He answered, "I fear you will not continue long." She replied, "Don't fear."

For the last three or four days, she spoke only in whispers. On Sabbath morning, she was heard several times uttering the words, *Come, Lord Jesus*. A little before 3 o'clock, P. M. on that day, Mr. S. was called out of the room for a moment; but on re-entering the chamber he found her eyes were fixed in death. She remained in this state an hour—and twice the convulsions of dissolving nature shook her whole frame. While all were expecting to hear the last breath expire, she distinctly pronounced the name of the physician who stood in her view, and was probably the first person who met her eye on her revival.

Mr. S. was for a moment doubtful whether she had revived, or whether this was not the effect of a wandering mind; but soon her eyelids were in motion, and her eyes began to move round upon those who stood by her; they fixed on a Christian brother, and in an instant a smile lighted up her whole countenance. She turned her head in search of her husband, who was at her head, but not directly in her view. Perceiving this, he raised himself towards her, and received the smile of an angel face, which no pen can describe, and no length of time can efface. He had strength and courage enough to speak to her, and said, "Mary, are you happy?" She whispered, "Happy, happy? O yes." Is Christ with you? "Christ? Christ?" she repeated with a smile. With the same sweet and placid smile she looked on every individual in the room, friends, attendants, and domestics, who advanced towards her to witness this wondrous scene;—and in fifteen minutes from the first revival, she fell asleep in Jesus without a struggle or a groan. Language would fail to describe this scene—there was a beaming glory in and around her eyes, which her face never expressed, even in the bloom of health. It seemed as if her soul drank at the fountain of bliss, in that dark hour; and when she awoke, the joy sparkled in her eye, and suffused her whole countenance. And may we not suppose, that she enjoyed the presence of the Savior, in whose love her whole soul was absorbed; and that she experienced divine support to an extent of which we can have no conception? What but a Savior's love could enkindle animation in the languid eye, and light up a smile in the pallid countenance of death?

A spectator of this scene, unconnected with the family, observed, that he had seen many good people die, but he had never before seen any thing like that. I now believe, said he, that

"Jesus can make a dying bed  
Feel soft as downy pillows are."

The scene had a transforming influence on the hearts of all who were present. The chamber of death seemed like a holy place. It seemed as if the dear saint was permitted to stop at the very portals of heaven, to cheer her weeping friends with one kindly smile; to give brighter evidence of the reality of her faith, and of the efficacy of her religion.

And while her friends lament the loss of such a woman, they cannot but extol the riches of that grace which spread light over the dark valley, and cheered and animated her soul on its passage to the pearly gates of heaven.